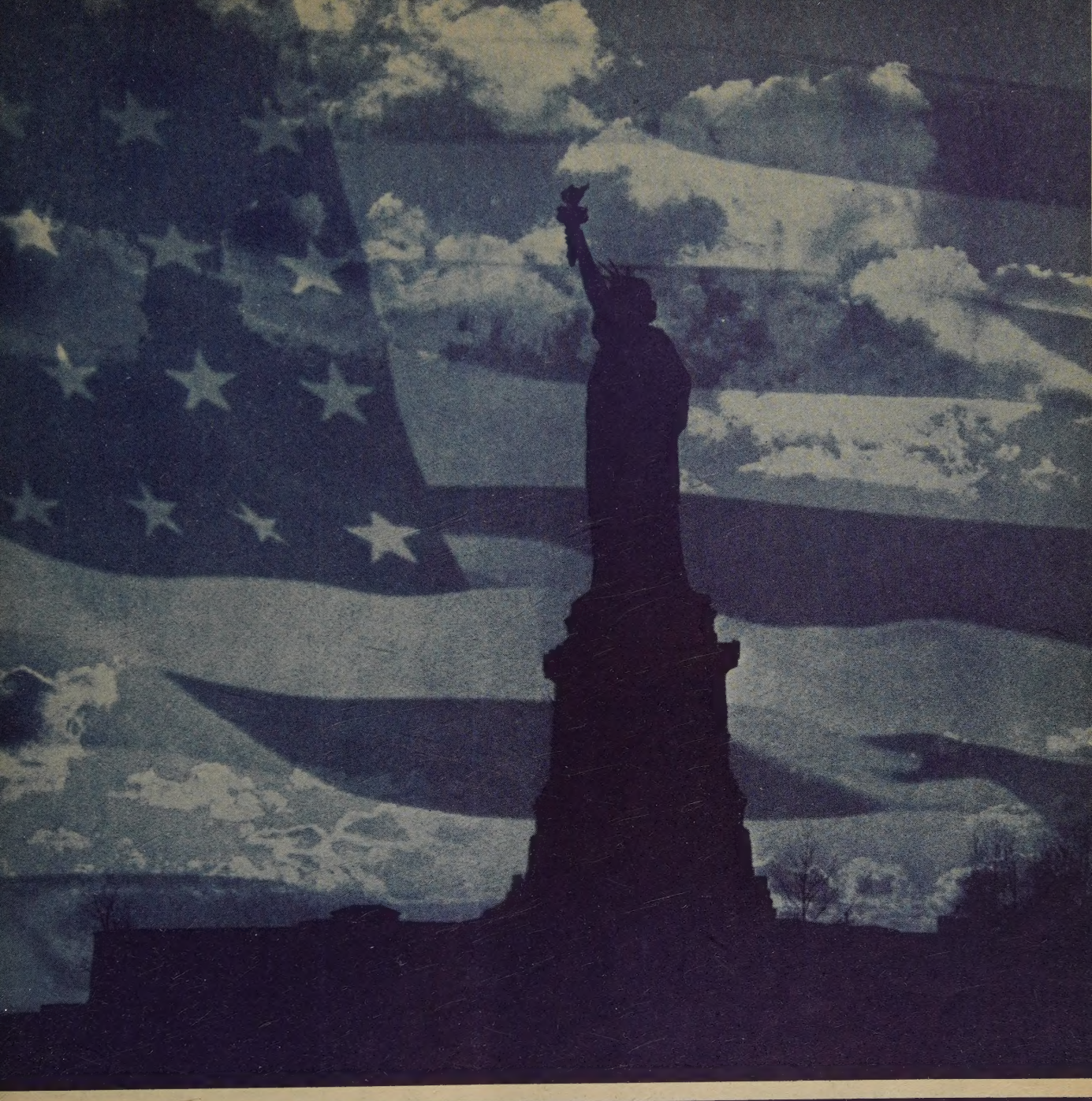

THE Methodist Woman

July - August, 1944

THE METHODIST WOMAN

420 Plum Street, Cincinnati 2, Ohio

Published monthly by the

Woman's Division of Christian Service

Board of Missions and Church Extension

of

The Methodist Church

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Entered as second-class matter at the post office at Cincinnati, Ohio, September 6, 1940, according to the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 8, 1918.

Subscription Price: Fifty cents a year, payable in advance. Subscriptions may begin with any month. Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Morocco (Spanish Zone), Panama, Peru, Spain (including Balearic Islands, Canary Islands, Spanish offices in Northern Africa, and Andorra), Spanish Guinea, Uruguay: One year, 50 cents. Canada, Newfoundland, and Labrador: One year, 75 cents. All other foreign countries: One year, 85 cents.

Names of subscribers and all money should be sent to the Publication Manager, Mrs. Geo. W. Keen, 420 Plum Street, Cincinnati 2, Ohio. Receipts will be returned only on request. Sample copies sent free for use in canvassing.

All items for publication should be directed to the Editor at 150 Fifth Avenue, New York 11, N. Y. The address of the Assistant Editor is 420 Plum St., Cincinnati 2, Ohio.

Who's Who

OUR COVER PAGE. With the announcement of D-day, our cover page takes on new significance.

Our fathers' God, to Thee,
Author of liberty,
To Thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King.

This issue is a combined number, see notice at bottom of pages four and fifteen. There will be no paper coming to your home in August. The next issue will be September.

THIS ISSUE of *The Methodist Woman* is devoted to the General Conference session and to the work of Methodist women among Indian groups. Other issues will carry the work which we do interdenominationally among Indian groups.

***Dr. L. O. Hartman*, Boston, Mass., editor of *Zion's Herald*, member of the Board of Missions and Church Extension of The Methodist Church.**

***G. E. E. Lindquist*, author of "The Indian in American Life," the Home Mission Study Book for 1944-45. (See page 32.)**

***C. C. Brooks*, former superintendent of the Navajo Methodist Mission School, Farmington, New Mexico.**

***Willard P. Bass*, Farmington, New Mexico, superintendent of Navajo Methodist Mission School.**

***Mary Beth Littlejohn*, Atoka, Oklahoma, deaconess, Indian Mission of Oklahoma.**

IN MEMORIAM. *Mrs. Levi Gilbert*, Cincinnati, Ohio, who died on June 1, 1944, was widely known throughout the church, greatly loved and revered. For sixteen years (1916-1932) she was editor of *Woman's Home Missions* and other publications issued by The Woman's Home Missionary Society of the Methodist Episcopal Church, and prior to that she served on its Board of Trustees. Her husband, Dr. Levi Gilbert, was editor of the *Western Christian Advocate* from 1900-1916. Mrs. Gilbert was a woman of great faith and vision. She showed remarkable patience and Christian fortitude during the last few years, when she was crippled by a fall and was gradually losing her sight. She maintained a home in Madisonville, Cincinnati, Ohio, until about three weeks before her death, when she entered the Methodist Home for the Aged in College Hill for care and treatment.

The Methodist Woman

The American Indian

D-DAY was announced over the radio this morning. The invasion is on! The staff of the headquarters building gathered in chapel for prayer, thus uniting their voices with millions in churches all over the country and throughout the world. We sang with new feeling:

God bless our native land!
Firm may she ever stand,
Through storm and night:
When the wild tempests rave,
Ruler of wind and wave,
Do Thou our country save
By Thy great might!

For her our prayer shall rise
To God, above the skies;
On Him we wait:
Thou who art ever nigh,
Guarding with watchful eye,
To Thee aloud we cry,
God save the state!

Not for this land alone,
But be God's mercies shown
From shore to shore;
And may the nations see
That men should brothers be,
And form one family
The wide world o'er.

This all seems far removed from the study of the American Indian. Yet, out there on the battlefield, a larger percentage of American Indians are battling for these freedoms in proportion to their population strength than any other group. Special training has been given them and they have a special part to play in victory.

Just about a year ago we rode into the town of Browning, Montana, which is on the Blackfeet Indian Reservation near Glacier Park. As we passed the homes of the people of this tribe (they represent the majority of the population in this town), we could see the special tepees set up for the annual convocation of the Blackfeet Tribe. From various sections of Montana and Canada, the members of the tribe arrived for the celebration. Old friends greeted each other and the tepee became the social center for the week. It was the most interesting mixture of old and new customs that we have ever seen. The tribal dances, the medicine lodge, the beautifully beaded ceremonial costumes, represented the customs of generations of this tribe. Yet even woven into the pattern of the costumes were the American Flag and the American Eagle. Many wore on their costumes the hair from scalps taken by their warriors. The names of these same warriors were given to a bombardier squadron who had come over from a near-by airfield to be received into the tribe. Tears were in the eyes of the women as they spoke of their own sons who were in the service. Prayers were said for their safe return. Many of the Indian girls joined the WAVES and WAC's during the week. Asked why? Husbands and brothers were in the service and they wanted to do their part. On the side, the men and women could be overheard speaking about the war situation.

The Blackfeet Indian Tribe are sun-worshipers, but they began and closed the events of the week with prayer. The minister of our Methodist Church, and the priest of the Catholic Church, participated. Many of the group are leaders in the churches of their community. Our Methodist church in Browning has some of the loveliest Indian carved furniture in the pulpit that I have seen. The altar has a carving of "The Last Supper." Candles, the cross, and a beautiful velvet tapestry in the back of the altar provided a lovely worship setting in the little chapel.

The young people attend school and many of them go on to college from high school.

The last meeting which we attended in the town was the Ladies' Night program of the Lions' Club. In this meeting, plans for the betterment of the community were made.

This picture is symbolic of Indian life today and we shall look forward to our study of the American Indian in summer assemblies and in our study classes this next fall. "What of our 'first Americans' today, as they take their full share in a world conflict waged for democratic aims? This theme involves far more than studying a so-called minority group. It forces attention back upon those major issues with which individuals and churches must grapple in giving realistic expression to their professed ideals of Christian citizenship and fellowship. . . . If we cannot make possible to the American Indian the Four Freedoms that we say, and sincerely believe, are basic to the new world order, then they are impossible of achievement with any group anywhere."[1]

[1] *The Indian in American Life*—Lindquist.

Now It Is History

By L. O. Hartman

FORTY-FIRST General Conference of The Methodist Church passed into history with its adjournment on Saturday evening, May 6. It passed into history in the sense that it completed its work of perfecting legislation and making pronouncements on vital issues affecting the church, the state, and the world. In the course of the ten working days, there was a number of notable "high points." We call attention to the significance of a few of them.

The question of war and peace took first place from the angle of intense interest on the part of the delegates. In the Committee on the State of the Church the issue was sharply drawn, and the debate between the absolute pacifists—whose absolutism, by the way, has been tempered by the tragic developments of the war—and those who felt it a Christian duty to resist wicked aggression, at times became quite spirited. When the question reached the floor of the General Conference, it came in the form of majority and minority reports. There were excellent presentations for both sides of the case, but finally, on a vote by orders, the minority report was substituted for the majority report, which, it was contended, stated "an outright and pacific stand for the church." The minority report recognized the necessity of using military force to resist aggression, and endorsed prayer for victory. Neither report was ideal from the angle of the ideas that it espoused, and many delegates expressed the wish that they could "write their own report." The newspapers, in headlining the action, flatly declared that "war is endorsed." This added to the general dissatisfaction. On the day following the adoption of the minority report, representatives of both sides of the burning issue brought in another report clarifying the view of the Conference on War, and recommended that it be substituted for section 15 of paragraph 1712 of the 1940 *Discipline*. This clarifying statement was adopted:

> Christianity cannot be nationalistic; it must be universal in its outlook and appeal. War makes its appeal to force and hate, Christianity to reason and love. The influence of a church must, therefore, always be on the side of every effort seeking to remove animosities and prejudices which are contrary to the spirit and teachings of Christ.
>
> It does not satisfy the Christian conscience to be told that war is inevitable. It staggers the imagination to contemplate another war with its unspeakable horrors, in which modern science will make possible the destruction of whole populations.
>
> The methods of Jesus and the methods of war belong to different worlds. War is a crude and primitive force. It arouses passions which, in the beginning, may be unselfish and generous, but in the end war betrays those who trust it. It offers no security that its decisions will be just and righteous. It leaves arrogance in the heart of the victor and resentment in the heart of the vanquished.
>
> When the teachings of Jesus are fully accepted, war as a means of settling international disputes will die, and dying, will set the world free from a cruel tyrant. We have looked to international diplomacy to prevent war, and it has failed. We have trusted in international law to reduce the horrors and eliminate, in a measure, the cruelties of war, but war grows only more hideous and destructive.
>
> The time is at hand when the church must rise in its might and demand an international organization which will make war impossible.

The most heartening action taken on the race question within Methodism since unification was the adoption of a section of the report of the Committee on the State of the Church. The paragraph reads:

> We look to the ultimate elimination of racial discrimination within The Methodist Church. Accordingly, we ask the Council of Bishops to create forthwith a commission to consider afresh the relations of all races included in the membership of The Methodist Church and to report to General Conference of 1948.

The action does two things: it admits the fact of discrimination within the church, and it registers a determination to eliminate it. The provision for a commission should definitely implement the determination.

Methodism is not quite ready to grant women full clergy rights. There was an excellent debate on this question, but the outcome showed apparently less interest in allowing women ministerial membership in the Annual Conference that was expressed in the Uniting Conference five years ago.

Of intense interest to Methodists everywhere is the action of the General Conference whereby the first step was taken toward a vigorous campaign for a new world order to be backed by a $25,000,000 program to project the influence of Christ into all nations. The crusade plan lists five major objectives: establishment of an international organization for permanent peace; to rebuild church properties and rehabilitate people in war areas; a church-wide evangelistic campaign; cultivation of Christian stewardship; and an increase in the enrollment of Sunday schools and related organizations. In the proposed distribution of the $25,000,000, $14,667,500 is allotted to foreign fields, $8,802,500 to home fields, and $1,530,000 to other fields of service, including the World Council of Churches and the

This combined July-August issue is necessary

American Bible Society. All this would be in addition to the regular missionary giving.

There could be no doubt on the part of visitors to the General Conference of 1944 but that the delegates felt a profound concern for missionary work and the organization of the church beyond the seas. Intense interest was manifested when the greetings sent to the General Conference by Chiang Kai-shek, president of the National Government of China, who is a member of The Methodist Church, were read. (See page 7.) Bishop W. Y. Chen, of Chungking, arrested the attention of the entire audience on International Night, April 30, as he told the thrilling story of China's struggle and the part Christianity is playing in the development of his nation.

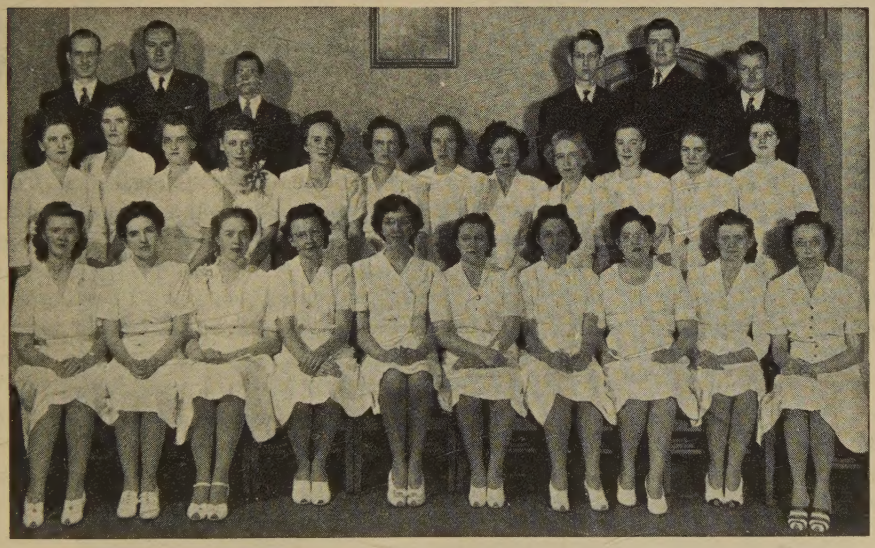
Patiently and co-operatively the delegates listened to more than fifteen reports bearing on the organization and supervision of overseas work from the Committee on Central Conferences. With painstaking care, this committee found its way to recommend provisions for episcopal administration notwithstanding constitutional limitations which prevented the election of missionary bishops by the General Conference.

There were many other high points during the ten days, but the foregoing stand out as probably the most important.

Deaconesses and Missionaries Consecrated for Service

Wednesday, May 31, 1944

AT METROPOLITAN-DUANE METHODIST CHURCH, NEW YORK, N. Y.



Left to right—Top Row: Maurice E. Culver, Rhodesia; Ernest E. O'Neal, Jr., Brazil; Omar L. Hartzler, Belgian Congo; Walter F. Mason, Chile; Leonard T. Wolcott, India; Wallace Heistad, Marcy Center, Chicago, Illinois.

Middle Row: Mrs. Culver, Rhodesia; Mrs. O'Neal, Brazil; Lucile Miller, Africa; Mrs. Hartzler, Belgian Congo; Mary Shacklette, Rosa Valdez Settlement, Tampa, Florida; Ruth Brooks, rural work, Goldsboro, North Carolina; Pauline Stone, Appold Methodist Church, Baltimore, Maryland; Orlene McKimmey, Mexico; Lois M. Davidson, George O. Robinson School, Puerto Rico; Mrs. Mason, Chile; Blanche Marquart, Marcy Center, Chicago, Illinois; Harriet Luter, Holding Institute, Laredo, Texas.

Bottom Row: Marietta Mansfield, India; Lucille J. Webster, India; Ruth Emory, National Training School, Kansas City, Missouri; Iva McCarter, Bethlehem Center, Charlotte, North Carolina; Helen Wildermuth, Africa; Eleanore Hockok, Pittsburgh Neighborhood Center, Pittsburgh, Pennsylvania; Darleen Johnson, Centenary Institute, Nashville, Tennessee; Mary E. Ferguson, deaconess in church, Lawton, Oklahoma; Leona Wedell, Nash Memorial Church, Cincinnati, Ohio; Mary Helen Wood, Bowman Methodist Church, Hazard, Kentucky.

because of the War Production Board limitation on paper.

Eighty-five women delegates to General Conference was a good increase over the last one. The president of The Woman's Division of Christian Service in speaking of this conference, says, "It is just beginning to dawn upon me the significance of this fact—that not one question was raised about the Woman's Society of Christian Service. There was not one attempt to change the setup other than the suggestive changes recommended by the Woman's Division to strengthen the work. There was only growing appreciation of the work that is being done by the women of the church."

World Federation of Methodist Women

Sixty representatives of the thirty-one units of the World Federation of Methodist Women met for luncheon in Kansas City, at the time of General Conference, to hold the first quadrennial meeting of this new agency of the church and to elect its officers for the second four years.

Officers elected were: Honorary president, Mrs. Thomas Nicholson, Mount Vernon, Iowa; president, Mrs. Franklin Reed, Westfield, New Jersey; vice-presidents, Mrs. Raymond J. Wade, Detroit, Michigan; Mrs. David M. Ensell, Pittsburgh, Pennsylvania; Mrs. J. N. R. Score, Georgetown, Texas; secretary, Mrs. A. C. Johnson, Louisville, Kentucky; treasurer, Mrs. J. Wesley Masland, Philadelphia, Pennsylvania.

Mrs. Reed, retiring vice-president and president-elect, presided as toastmistress. Because of the war emergency, several of the units had been unable to send either greetings or a representative, but many of those present remembered well the splendid national leaders from these countries who had attended other meetings in former years, and no one doubted but that behind the blackouts, loyal and interested hearts were still beating.

However, many units were represented, and each delegate spoke enthusiastically of the progress being made by the Methodist women's organizations in her country. One of the most thrilling reports came from the women of South America and was brought by Mrs. Enrique Ballock, delegate from Chile. Mrs. Ballock told of the meeting held last year in Buenos Aires, when the Methodist women of Uruguay, Argentina, Peru, and Chile met for their first "Congreso of the Confederation of Methodist Women of Latin America," and of how, while they were in session, an official representative from Bolivia came, asking for help for her intellectual classes. The result was, on January 19 of this year, the women of these four countries took the final steps for the combined support of a young woman from Argentina who was ready and willing to go. Her name is Adele Gattinoni, daughter of our bishop there, and she is now in Cochabama, Bolivia, and will work in the church and in the Institute Americano.

Other representatives were: Miss Katherine Liu, China; Miss Eva Ostrom, North Africa; Miss Sarah King, South Africa; Mrs. J. W. Mills, United States; Miss Nettie Bacon, India; Miss Thurza Bunce, Malaya; Miss Mary Evans, Manila; Mrs. Raymond Wade, Scandinavian countries; and Miss Grace Stockwell, Burma.

Mrs. Francis J. McConnell, who has helped to mold the policies of this organization through the years, traced the origin and development of the World Federation. Dr. Helen Kim was the originator of the idea of international units of Methodist women.

Mrs. J. D. Bragg, President of the Division, offered the closing prayer. A telegram of love and greeting was voted sent to Mrs. Nicholson, retiring president, in appreciation for her years of devotion and service.

China's Generalissimo Sends Greetings

Chiang Sends Greetings to Churchmen

Message From China's Generalissimo Read at Methodist Session.

Compliments of
THE CHRISTIAN ADVOCATE and
METHODIST INFORMATION

重慶專電 廿三四 華到

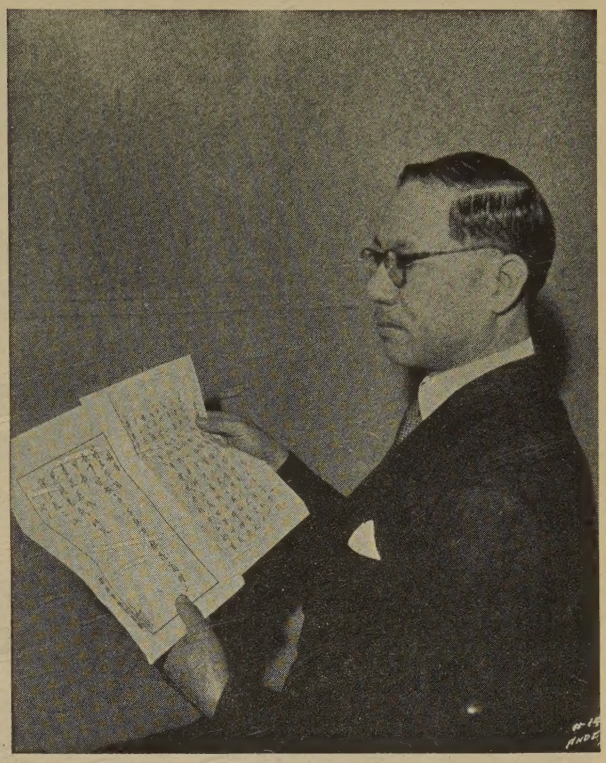
于德頌事印特派文浦先生蒞衛理
公會開會典股廣播特致祝電如下
世界基督教衛理公會舉行大會中
正特以至誠祝賀大會之成功並祝
我全体會員以堅忍奮鬥之精神共
為人類福祉共同明正義而努力蔣
中正等語即希
譯達為盼中正禡單

TRANSLATION

"I have learned that the world conference of The Methodist Church is now in session. With utmost sincerity, I Chung-Cheng (the Generalissimo's personal name), bring to you my greetings and congratulations praying that the conference may be crowned with great success, that all the members of the conference will, with the spirit of forbearance and fortitude, unite in the common effort of securing the happiness and blessing of all mankind and that His righteousness may prevail."

CHIANG KAI-SHEK

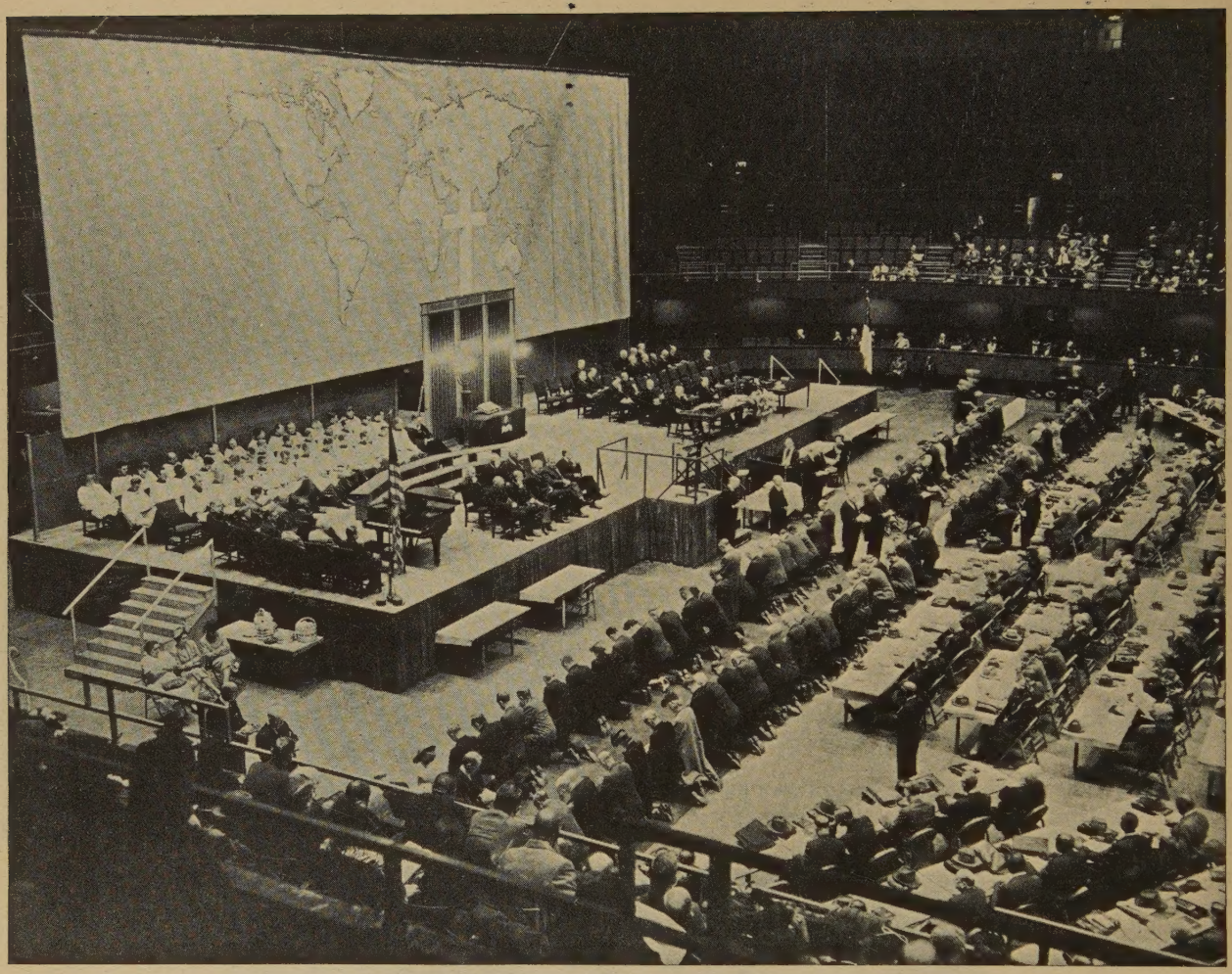
President of the Republic of China



Read by Bishop Chen

The Message

Generalissimo and Madame Chiang Kai-shek at home in Chungking



Facing a huge map of the world symbolizing *world community*, General Conference delegates partake of Holy Communion

News From the Fields

(From Reports to General Conference)*

As we survey the missionary situation, certain facts stand out in bold relief. First, there is the tremendous scope of the operations of The Methodist Church. We have a parish embracing fifty nations with thousands of missionaries and national preaching in more than a hundred tongues, with a foreign membership greater than the total membership of many denominations, and with six hundred schools, hospitals, and other ministering institutions. The second fact is that in spite of the devastations of war our work goes on in every field. Nowhere has it broken down or collapsed. Naturally, it is handicapped in many places by the absence of missionaries, the restrictions and suffering entailed by war, and our inability to maintain connections with our workers. Nevertheless, Methodist churches are open, Methodist institutions are serving, and Methodist preachers are proclaiming the gospel of Christ. Even in Germany and Japan, in the crucified nations like China, Belgium, Poland, and Czechoslovakia and Norway, and in the occupied fields of Burma, Malaya, and the Philippines, Methodism marches on!—*Message of the Council of Bishops.*

Europe and North Africa

Sweden reports gains in all areas of work. *Finland's* superintendent, Karl Hurtig, writes: "We are suffering more than I am able to say in this letter. Thousands of homes are empty and sorrowing, churches have been ruined, children have

**From reports of the Executive Secretaries of the Departments of Work in Foreign Fields of the Woman's Division and Division of Foreign Missions.*

been left without parents." But he quickly adds: "We will have Conference next week. The result of the conference year is good—better than last year." Acting Superintendent William Thomas, of *Belgium*, reports: "I am glad to inform you that our church is doing great work now amongst sorrows and miseries of all kinds. I never felt God's heavenly hand at work as now; we have conversions, re-conversions, new members, good Sunday schools, devoted missionary societies, active youth groups, and a remarkable liberality. . . . It is in times like these that we may perhaps best experience the Heavenly Father's tenderness and mighty power!" In the American School for Girls, Lovetch, *Bulgaria*, our two missionaries chose to remain at their posts as war clouds gathered. Later, the school was taken over by the government. Still our missionaries would not leave. Upon their request, the government employed them as teachers of English. They continue to occupy the missionary home on the campus and to exert a quiet Christian influence, although no religion may be taught. At the outbreak of the war our one woman missionary in *Poland* refused repatriation and continued her work. In January, 1943, she was interned. Recently, she returned on the "Gripsholm" and reports that Methodist work continues in Warsaw. The political and military events of last year in *North Africa* are well known. The coming of the military forces changed at once the activities of all the missionary workers. They have been hosts to many homesick officers and men. Some of their homes were taken over, the military having the right to requisition all of them. They visited the hospitals. They distributed relief. They made themselves useful in every way, and, as usual, their knowledge of the country and its people, and of the spoken languages, made them almost indispensable. Their marvelous response to these opportunities is notable.

China

Christianity is a pervasive factor in the surging thought life that moves China today. Christian missionaries introduced modern education to China, and Christian schools have continued to develop men and women who strongly influence the thinking of the nation. A deepened interest in Christianity has been stimulated by the new avenues in which Chinese Christians serve the people's need in wartime: the care of wounded soldiers; activities on behalf of the hitherto neglected tribespeople of the far borders of the country; dependable leadership in the industrial and credit co-operatives; morale building among the large numbers of students in universities who fled before the invasion; the ever-widening circle of service through the New Life and other movements.

The church in America has a special opportunity and responsibility because the Chinese still consider the United States as their friend. Christians in America have a great chance to strengthen that friendship.

It was said recently by a Chinese of deep insight, "I almost fear the opportunities which lie ahead of us Christians." He went on to say, "Not since the introduction of our religion in China have we Protestants known such open doors."

India and Burma

Vast and varied changes have been wrought in Indian life by the war. India awaits the day when her own national government shall make adequate plans for the economic and social improvement of all her people. For, notwithstanding the present complicated political situation, self-government is on the way. The new India is coming.

In the new India an increasing response to the Gospel may be expected and must be provided for. There are now eight million Christians in India. In fact, the whole of India is dotted with Christian groups. Each group is a leaven that acts on all classes. A steady flow of people into the church could be increased many fold if there were sufficient Indian and missionary leaders to take them the gospel and provide pastoral care.

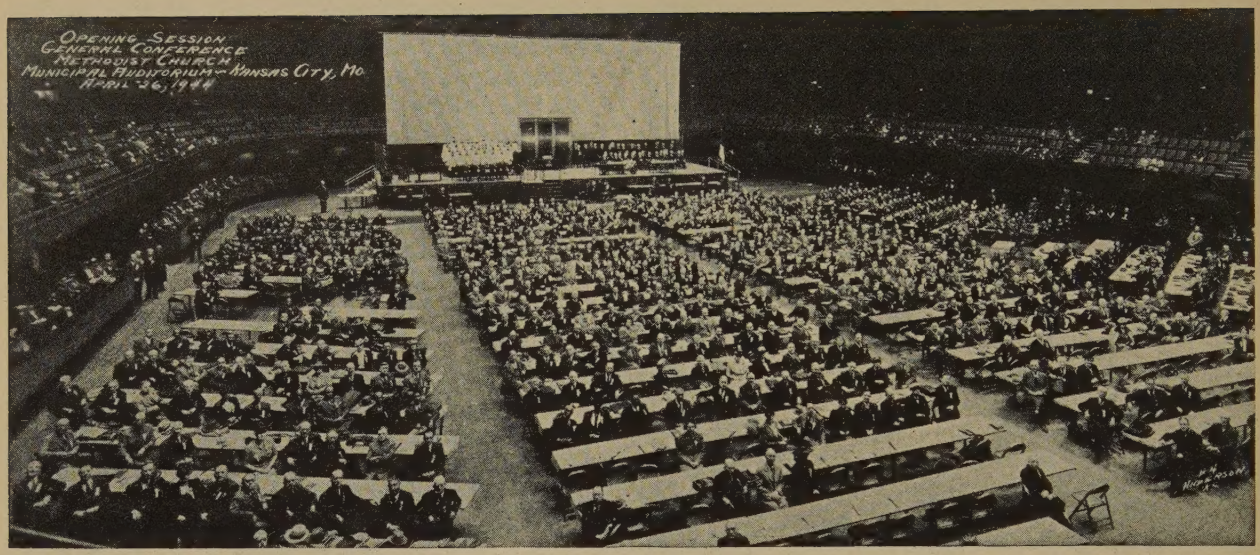
With the complete invasion and occupation of *Burma*, in 1941, it became necessary for the missionaries to evacuate. They joined in the classic trek through the jungles and forests to India, where they now are rendering an invaluable service in augmenting the insufficient missionary forces there.

The National Christian Council of Burma is functioning in India, and is now making plans for a resumption of work when a return shall become possible.

Malaysia

Before the war we had in Malaya seven government-aided schools, with a total enrollment of nearly 4,000; seven private schools with an enrollment of 1,400; 4 hostels, giving home care to 304 girls; sixteen women in the Theological College, a growing institution in which the two divisions co-operated; a church in which great numbers of students were growing into an active Christian life, and men and women were doing active Christian service. Because of generous government aid and a large measure of self-support through school fees and church contributions, this entire program, with twenty-one missionaries working in it, received from

(*Continued on page 30*)



General Conference at work on some of the problems in the homeland

News From the Fields

(From Reports to General Conference)*

At this time the home base brings a new challenge, and to it we must devote ever increasing thought and effort. Our country is now an armed camp. We have provided spiritual oversight for our soldiers and sailors through the ministry of devoted and highly efficient chaplains, but little for the millions of so-called defense workers newly mobilized in nearly all our larger centers. New communities have sprung up, many of which will be permanent. Here is a mission field we have scarcely touched and one we must evangelize for the sake of the future.

Not only have familiar problems been accentuated and new emergencies created in the areas where we have long worked, in cities, towns, and country, among the minority groups, but new developments have brought forward entirely new home-mission fields. Following the war, Methodists will find themselves face to face with a mission situation at home that will require better methods and more money than we have customarily applied to the problem of Christianizing the home base.—*Message from the Council of Bishops.*

Today the institutions of the Woman's Division of Christian Service in the homeland are in forty-three states. They offer opportunities for education, child guidance, welfare and medical work, recreational and physical activities, social contacts and conferences; they serve children, youth, and women without regard to race or nationality—and all with the Christian emphasis. The objective, starting with the individual, has broadened from that of helping him to find himself to that of helping him to find others. It is the church in action here.

Educational Institutions

The schools vary as follows:

By types or racial groups: Negro, 11; Indian, 1; white, 7; Mexican, 3; Puerto Rican, 1; Training Schools, 2.

Academically: Kindergartens, 8; Grades, 10; Junior and Senior High Schools, 12; Junior Colleges, 4; Senior Colleges and Training Schools, 7; Teachers of Bible and Student Counselors in State Schools, 7.

These schools all were begun in answer to an educational need. Most of them were established to meet the need of a minority group. The chief emphasis and objective in Christian education was expressed by President Fred P. Corson at the annual meeting of the Department in 1943, as the "creating of the Christian mind."

The educational program of the schools has been seriously affected by the war. There have been many changes in the personnel, due to the shortage of man and woman power in the nation, and a

*From reports of the Executive Secretaries of the Department of Work in Home Fields.

subsequent draining off of the teachers for war and defense work. There are fourteen foreign missionaries allocated temporarily to the home department, now teaching in our schools. We pay tribute to the many executives and teachers who have carried additional loads because of the lack of complete staffs, and who have remained loyal to the work.

Town and Country

More than fifty separate institutions and work projects, with approximately one hundred workers, are included in our Town and Country work. These are located in twenty states and in different types of communities, namely, agricultural, mining, industrial, and villages with nationality groups who pursue various lines of work. The following groups are served: 9 Indian, 6 Mexican, 11 polyglot, 1 Cajan, and 1 French. Eighteen of these groups are engaged in mining different products, such as coal, copper, zinc, marble, and granite. Many workers in different industries and village groups are engaged in various tasks. One hundred and twenty-five men and women are assigned to work in this area.

Medical Work

At *Seward General Hospital*, Seward, Alaska, the advent of the Army caused many changes in the life of this city. Nurses married soldiers, non-professional workers went to the camp, and the situation was so critical that the officer in charge permitted soldiers to help with the dishwashing in the hospital! This was done on their own time, and the money earned was their own.

At *Maynard-Columbus Hospital*, Nome, Alaska, the Army has likewise affected life. Civilians have followed the servicemen, even the Eskimo population has increased forty per cent because of the industrial opportunities, some coming in from the islands, who have not been away from their homes in two years. Nurses have gone into the service, married servicemen, and followed their husbands as they were transferred, leaving the hospital in an almost desperate situation. Cook and laundry workers left, and for weeks the wife of the superintendent did all the cooking. Two fine Christian girls went out in November as general-duty nurses, and are happy in their work.

Urban Work

A large factor in the program for the future in urban work will include creating right attitudes toward racial groups, labor groups, and other areas around which tensions thrive. A program of economic, moral, and social adjustment will be necessary as part of the function of the church social worker.

According to authoritative predictions, the period of demobilization and the few years immediately following will be one of the most critical periods known in this country. It is estimated that from twelve to fifteen million people will be unemployed. Men and women now in service will be returning to civilian life. Great adjustments will be necessary in family and personal living. Such a situation will demand a huge program of counseling and guidance. This will be one of the major functions of the church social worker within the next few years. It will demand highly skilled leaders, persons who are as well trained professionally as the best, and who have a spiritual experience that will provide a basic foundation for adequate counseling and guidance so that adjustments might be made with the minimum casualty—physical, mental, or spiritual.

Social Welfare

Probably no permanent work has proved its worth in this crisis as have the girls' residences. Their gates have been figuratively stormed for admission by girls coming into our large cities who need decent, comfortable living quarters. And it has been possible to house Chinese, Negro, and white girls in homes already established. There are twenty-three residences altogether—including national and conference institutions.

Even before the outbreak of the war, the women in the local churches in industrial areas were trying to find ways to serve the families flocking into their communities to work in war plants. In the spring of 1942, two women, one Negro and one white, were appointed to go into local communities and help organize the church forces into a group strong enough to face and work out their local problems. The work has to be undertaken by all the denominations together, and in the last analysis must be done by the local churches themselves. Therefore, the workers stay only a few months in one place. They have been so successful that two more women have been added to the project, one of whom works through the Wesleyan Service Guilds to find ways of helping the employed women who have left their homes and come to the city alone.

Another very successful emergency project has been carried on in relation to the Woman's Auxiliary Corps. A worker has acted as a link between the churches of the community near the cantonment and the women of the corps. She has worked, of course, under the general direction of the chaplains of the fort.

Integration of the Indian Into American Life

By G. E. E. Lindquist

NOT more than a decade ago an alleged government spokesman declared that "the efforts to civilize the Indian according to white standards was doomed from the start because it was an attempt to transplant a people still in the Stone Age into the high-powered industrial democracy of modern America." That the Indian was in the Stone Age when Europeans first reached these shores is not to be denied, but to assume either that he has remained in the Stone Age through 400 years of contact with a different stage of civilization or that he cannot make the adjustments incident to integration in American life is palpably absurd. The magnificent record which he has already achieved in World War II where he has not been segregated either in the armed forces or in defense industries indicates that the Indian is no longer content "to live his own life in his own way"—to which certain sentimental theorists would consign him. That the Indian is increasingly becoming a part of our composite national life, contributing his share toward a Christian democracy and joining with us as citizens in the Kingdom of brotherly men, few of those who sustain a first-hand knowledge and intimate contact with our first Americans would question.

A few years ago it was my privilege to visit a day school on the Pine Ridge reservation in the prairie region of South Dakota. There I found an Indian teacher in charge who was eager to develop the community idea among the Indians of the White Clay District. For the children there was the 4-H Club work, fourteen members, with the characteristic Dakota word "Ampo" (sunrise or dawn) on their shield. For the adults there were men's and women's organizations, corresponding somewhat to our Parent-Teachers Associations. The pupils all came from non-English speaking homes and were therefore treading their first uncertain steps on the highway of English expression. A class in current events was about to recite. But there were no events from overseas or the urban centers. The news items were home and community items, for when Susie stood up to take her turn, weighing each word carefully, she finally spoke up in a high sing-song voice, "My mother is cooking beans today." And Jimmy, after due deliberation, informed the visitors, "My father is taking a load of corn to town," while Thomas introduced a bit of neighborhood gossip, when he gave his "event" as follows: "When Red Dog's cattle get loose in our cornfield, we chase them away, but when our horses get loose over at Red Dog's, he locks them up in the corral." Following the class in current events there was singing. With the Indian teacher seated at the organ, the children sang with gusto, "My Country, 'Tis of Thee," followed in turn by "Yankee Doodle" and "Dixie." The teacher then asked for a volunteer selection from the pupils. Several hands went up and Jimmy was given the floor: "I'd like to sing that there song, 'There's a Little Brown Wood in the Wild Church!" Jimmy was a little confused in his vocabulary but he knew what he wanted.

This incident from the scene of Sitting Bull's former campgrounds illustrates the changes which have come to pass in the very heart of the Indian country. The message from the school is permeating the home and the parents are catching the spirit of the new day. The older people realize full well that the past order is beyond recall. The buffalo has long since vanished from the plains; the great north woods no longer support wild game and fur-bearing animals, nor can that area be reforested; the lakes and streams no longer teem with fish, and in some states, the Indians no longer hunt and fish on their native soil except as licensed. It goes without saying that the Indian can no longer live in the white man's world by his old pursuits of fishing and hunting. Even the native arts, such as

Tietgens from Monkmeyer

Navajo Camp, New Mexico

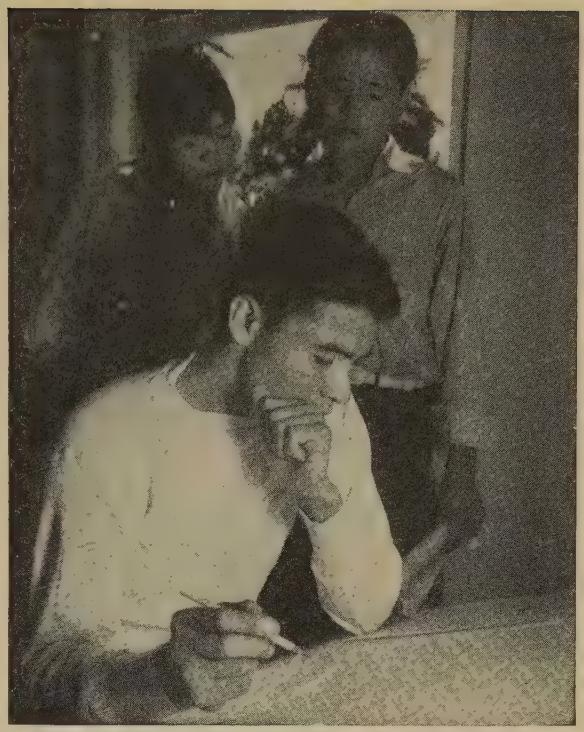
bead work, basketry, pottery, rug weaving, leather work are rapidly being superseded by the less intricate and arduous, less confining and time consuming industries of a mechanistic age. The Indian people in ever-increasing numbers are beginning to realize that they must work out their own salvation, not trammeled by the old fears and bugaboos of the past, when every bush and tree was alive with some malign influence and the evil spirits wreaked vengeance on good and bad alike. Upheld by the allies of industry and thrift, supported by the dignity of toil and the joy of achievement, they are finding the new trail dim and uncertain at times, but ever leading on to independence and self respect. There is the recognition, too, that while Uncle Sam might in a generous mood hand the Indian a bountiful largess on a silver platter which would more than satisfy "claims" to past hunting grounds, such benefactions would be impoverishing not only to himself but to his children and his children's children.

It is a far cry from the primitive songs and exorcisms of the medicine man to the treatment accorded an Indian patient in the modern hospitals maintained by government and mission agencies in the Indian country today. Consider what an adjustment is involved in having the Indian climb the medical ladder, so to speak, to make him feel at home in alien surroundings, especially true of the T. B. patient far from home. Contrast this with the average white man who can quickly adjust himself to such an experience. Today there is generally available to one recognized as an Indian a degree of medical attention, of hospital care, of surgical service not within the reach of the average white citizen in the vicinity; furthermore, the Indian is increasingly availing himself of these services.

In the course of thirty years, I have visited hundreds, yes thousands, of Indian homes in every section of the Indian country. During that period, I have observed a marked improvement in habitations as well as home life. While certain Apaches in Arizona may not fancy glass windows built into their wickiups for fear the ghosts may look in on them, their Apache cousins in Oklahoma do prefer houses with glass windows, plenty of them, and even screened-in verandas and modern sleeping porches. I have been entertained in homes where the hostess took pride in showing me well-filled shelves in the basement, lined with canned fruits and vegetables, a smoke-house with hams as well as a chicken house with poultry and eggs.

Aside from adjusting to change in home life, health habits, as well as bridging the language barriers (all young people now use English as their medium of expression) through attendance in public and mission schools, the allaying of tribal animosities has been furthered by such non-reservation schools as Haskell (the "Carlisle" of Kansas), Chilocco, Flandreau, Sherman, and Chemawa. Here as many as seventy different tribes may be represented in the student body. While good-natured rivalry may occasionally crop out as to the ancestral virtues of Sioux and Chippewa, Cherokee and Choctaw, Comanche and Kiowa, Seneca and Oneida, the divisive tribalism of the old days is happily buried, never to be revived. Old and outmoded conceptions of "Indian nations" and Indian treaties as well as the segregation fostered by a static and decadent reservation system with its almshouse policy of rations and lease money, are vestiges of the old life which the present generation, especially forward-looking Indian youth, are anxious to slough off.

Christian effort as promoted by the various missionary agencies for over two centuries has proven the greatest single integrating factor in Indian life and thought. Christianity with its emphasis on God as Father and Jesus Christ as Elder Brother, with its insistence on "a fair chance for every man at every good thing" has always had an unmistakable appeal to the red men. Certainly a dominant purpose as well as an important by-product of missionary work has been to bring them into the fulness of the best life of the nation and prepare them for citizenship in the Kingdom which has no frontiers.



Helen Post from Monkmeyer

Young Navajo artist and teacher at work

Someone has said that the missionary of the Cross came into the wilderness with the Bible in one hand and a textbook in the other. True, one of the first concerns of the gospel messengers was the founding of schools. The first educational efforts in behalf of Indian youth were thus initiated and for years continued by the missionary societies. Native arts and crafts have been fostered with good results. Unwritten languages have been put into writing and the Bible translated and distributed to the natives in their own tongue. Printing presses have been set up; books and literature circulated.

Through Christian teaching and living the position of womanhood has been elevated. In the old days the Indian woman was considered a burden-bearer; she walked *behind* her husband. Today, she is increasingly taking her place as a life partner; she walks (more often rides) *beside* him. Through Christian marriage home life has been transformed. Religious education of the youth, not only in mission schools but in government and public schools, has been going forward for over a quarter of a century and is showing results in a better trained native leadership. United effort on the part of co-operating boards and societies has been largely responsible for the work in the government schools, especially such institutions as Haskell, Flandreau, Albuquerque, and Sherman.

(*Continued on page 23*)

American Indians in the Postwar World

By C. C. Brooks

An old Navajo Indian who could speak very little English, somehow learned that banks lend money. On one of his very infrequent trips to town, he determined to see for himself. He entered the bank and looked for a long time at the strange surroundings. It so happened that the president of the bank was in the booth whose window the man approached. After much effort, it was finally made clear that the old man wanted to borrow some money. "Well," said the president doubtfully, "How much do you want?" "How much you got?" asked the Indian.

In that naïve question lies a deeper significance than may appear on the surface. Well may these first Americans question what we may have that is available and of value to them. Of all the minority groups in the United States, probably none is so little known and so much misunderstood as the Indians. Such preconceived and false notions as Indians are a dying race, Indians have a limited mental capacity, Indians have an easy living from the government, persist strangely among us, yet the facts are that almost every Indian tribe is increasing, there now being 360,000 Indians in the United States as compared with about 275,000 a quarter of a century ago. No reputable race psychologist nor anthropologist would accept the idea of the Indians' limited mental capacity, and educators who have worked among these people are convinced that when these people have equal opportunities, their abilities in no way differ from whites. As for the government's support, such a tribe as the Navajo (the largest tribe in the United States) for three generations has made its own living by sheep raising on a reservation in northwestern New Mexico and northeastern Arizona, a land so barren it requires an average of sixteen acres to support one sheep.

While we are to consider here the American Indian in a postwar world, any true evaluation of his place, then, must depend upon a clear understanding of his part in a prewar world and a world at war. To begin with, the adjustment the Indian has made to wartime work and service in the armed forces is prophetic of the impossibility of expecting that he will ever again willingly consent to the limited opportunities of reservationism and the old paternalism of the wardship system.

Although the Indians have been declared citizens of the United States by federal statute, many of the privileges commonly connected with

Modern Indian youth of Navajo Methodist Mission School are to be found in large numbers in the armed forces of the country

citizenship have been denied them either by states' limitations, or by the conditions of wardship or a combination of the two. However, these limitations have not protected the Indians from the heavier responsibilities of citizenship, such as military duty and certain forms of taxation. Quite naturally they ask why they must submit to the limitations of their position, and yet must assume the major responsibilities. The questioning does not arise out of any desire to escape the duties. Thousands of Indians have volunteered for service in the armed forces, and thousands more are away from their homes and families in war-related industries. The questioning arises rather out of an awakening realization of the normal rights and privileges of free citizens.

The whole reservation and wardship system is very much in question in the minds of the modern Indian people. To the question, "If we are good enough to fight for a government, why aren't we good enough to vote for it?" there may be an answer that will suit the white man's logic, but it will have to be better than any yet given to suit the direct and simple reasoning of the Indian.

The federal educational system of the largest tribe of Indians in the United States, and of other tribes as well, conforms to the standard of no accrediting agency whatsoever, and education is not

This combined July-August issue is necessary

Young people worshiping in an out-of-doors classroom, District Training School. Choctaw District, Oklahoma

compulsory at any age. Many Indian boys entering the armed forces have been greatly handicapped by lack of these opportunities, and hundreds of Indian parents are insisting that their children receive the very foundational things of educational opportunity in common with the other children of America.

The postwar economic and social problems for Indians of the Southwest will be seriously complicated by the changed conditions of the past few years, especially the war years. A decade ago the great majority of Navajo families made a living from a small subsistence flock of sheep. The woman of the home was almost always the owner of the flock and the chief caretaker. The man worked, to be sure, usually very industriously, but did not actually produce income. Lately, however, thousands of the men, probably a good majority of them, have gone into war service of some kind with an income astonishing in comparison with the former subsistence. Much of it is wasted, but it still provides for the men, and for many of the families, a level of living much more comfortable than they have ever known before. The men are finding they are perfectly able to compete with other men in skills and in production in many occupations. The women, unable to do all the work of the sheep camp, and having cash from their working husbands, have let flocks go down. Thus the women have become dependent upon the men who work at day labor. This condition is changing the whole social and economic structure of Indian life. Great will be the need for trained Christian leadership in the postwar period to help with the solution of the multitudes of family and economic and race problems that will be more varied and more intense than any the Indians have yet faced.

But no opportunities that can be opened to these first Americans, either now or in the postwar period, are sufficient except the door which is opened by Him who first said, "Behold, I have set before thee an open door." The truth of Jesus Christ is the only adequate power to liberate these people from all the fearful results of their own narrow traditionalism. The greatest single deterrent to any progressive, intelligent program for the Indian people is the traditionalism of the people themselves. Fear is the controlling element in the domination of the people by the medicine man and is deadly to any forward-looking program for health, for education, for economic development, or for spiritual freedom.

The cross currents of age-old traditions and of very new and imperfect Western civilization meet in this generation of Indian young people. But the answer of the Christian Indian youth to the insistent medicine men of their people is the answer of a confident, intelligent faith in One who speaks peace to hearts once filled with superstitious dread. Nearly half of the Indians in the United States are still without the gospel truth that alone can set them free from the spiritual bondage of paganism. Christian America, if such she be, has no greater responsibility than that which she owes to these first Americans. In a postwar world, shall we find opening doors across many seas so fascinating that we continue to shut these dark-skinned citizens of our own country within the narrow walls of isolation and ignorance of the truth?

Indians in the United States

By courtesy of the Missionary Education Movement, a reproduction of the decorative wall map appears on the following two pages. This map, which may be secured in four colors, shows the location and names of the Indian tribes in the United States. Various phases of Indian history and culture are also presented. Size 34½ x 22½ inches. Price, 25 cents each. Secure from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

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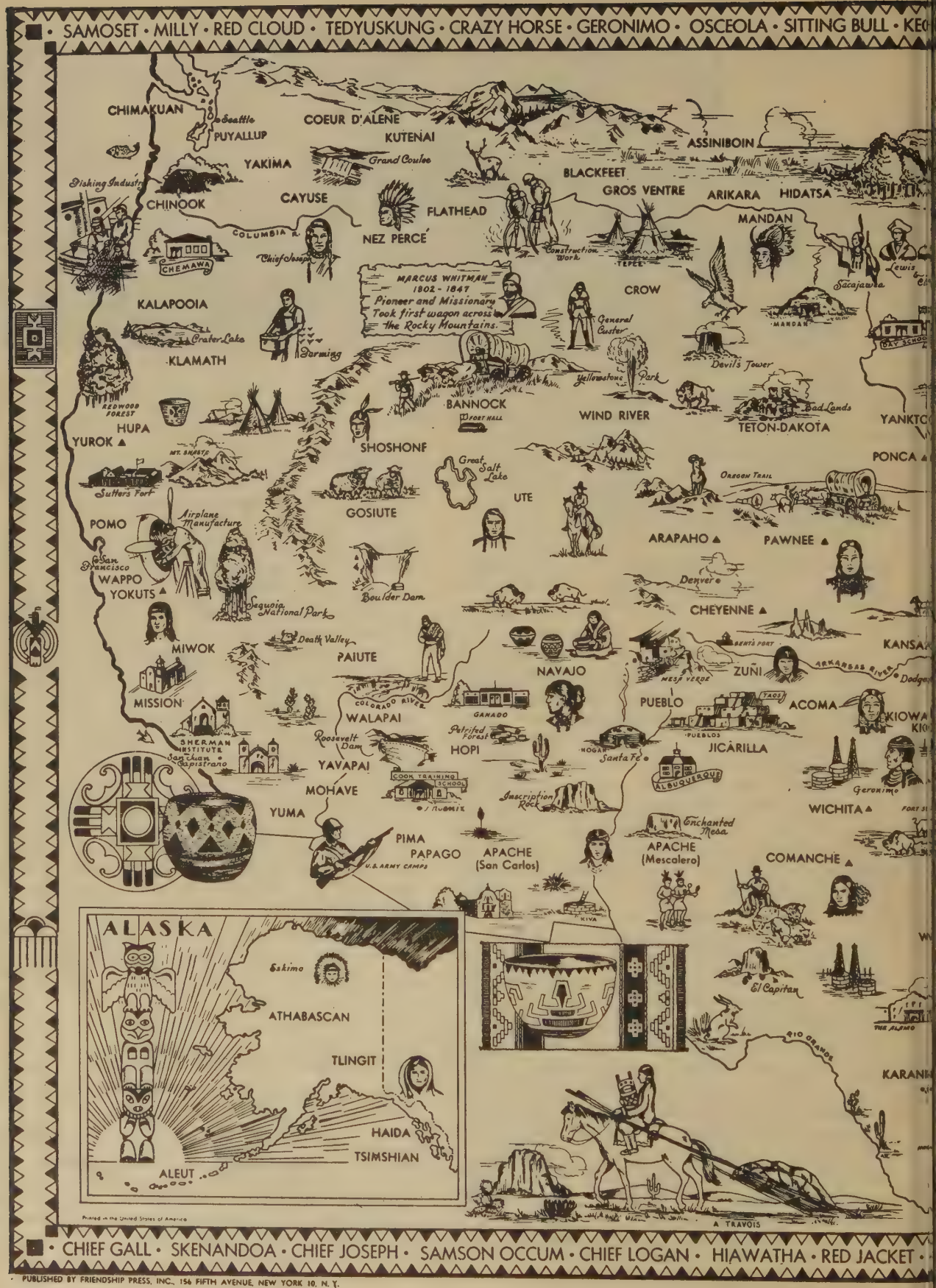

Printed in the United States of America
PUBLISHED BY FRIENDSHIP PRESS, INC., 156 FIFTH AVENUE, NEW YORK 10, N. Y.

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Navajo Methodist Mission School

By Willard P. Bass

A NAVAJO horseman rode down the main street of one of our southwestern towns. A few paces behind trudged his wife, heavily burdened. A bystander shouted, "Why don't you let your squaw ride?" Back came the reply, "She got no pony."

There are, like the bystander, many who would have the Indian woman riding, but there are also legion who would have her continue to walk. In fact, had all those interested in Indians been present to express their opinions the poor bewildered Indians might very well have been in much the same predicament as the unfortunate characters in Aesop's fable, "A Man, His Son, and His Ass." For there are those who might be heard to say impatiently, "When will these Indians ever learn the white man's ways!" While another group exclaims delightedly, "How quaint! What a naïve answer! Aren't Indians interestingly different? Let's not spoil them by civilization."

Whether the Indian is to be kept Indian or is to become a white man seems to be the question of greatest importance in the minds of many interested in the "first Americans."

Advocates of the first policy would encourage the return to, or retention of, the customs, religion, and tribalism of the aboriginal. Education, it naturally follows, should be in the Indian language and should stress the native arts, legends, and traditions. The Navajos, largest tribe of North American Indians, and considered among the most primitive, care little for this program. They recognize it as "progress in reverse," and know that it will never fit them for a fuller life. This is the attitude of Indians in general. The fact that a few can always be found who speak longingly of a return to the ideal conditions of a past age is simply evidence that they have come under the spell of some of their oversentimental white friends.

That the Indian will eventually be assimilated into our white culture there can be little doubt. This is the Christian way. But there is a very great danger here that all our emphasis will be social. It is to be taken for granted that many will make conformity to the white man's ways—his language, dress, customs, and standards of living—the end and the test of education. But let the Christian beware lest he fall into this error. For the superimposing of these externals without the proper emphasis upon the Christian fundamentals from which all the worth-while features of our white civilization and American way of life were derived is a sad mistake. The better way is to give him a Christian foundation and the needed educational tools and let him build his own place in our world. Indian youth should be trained for something better than to be either a relic of a romantic past or a "poor white." He deserves the kind of an education that will enable him to stand on his own feet as an individual and gain and hold the respect of his fellow Americans. Possessed of Christian faith and character along with adequate secular education he is capable of making the same high contribution not only to his own people but to the rest of humanity as anyone else.

In the final analysis, no race is permanently elevated except by its own educated leadership. The greatest need, therefore, of the Navajo people today is native Christian leaders. The Navajo Methodist Mission School at Farmington, New Mexico, under the auspices of the Woman's Division of Christian Service, is attempting to meet that need.

This window in Ryder Memorial Chapel reminds this shepherd people of the Good Shepherd who gave his life for the sheep

Necessarily, then, the first aim of this coeducational boarding school is to win young people to a personal faith in the living Christ, and the second is to give adequate education and training for lives of utmost service.

Off to the west and south of the school lies the great arid Navajo Reservation—25,000 square miles of it. Within its borders are scattered some 50,000 people living in much the same conditions as they did a century ago. The essential industry is sheep raising, though a few earn their living by farming. Some of the men are silversmiths, while many of the women weave the famous Navajo rugs. Unsanitary conditions, little knowledge of health laws, and meager diet result in much tuberculosis, trachoma, and a high infant death rate.

Industrious, independent, and intelligent, the Navajos are nevertheless held in bondage by the superstitions and fears of a pagan religion. Every seventh man is said to be a medicine man. It may be as most white people would have it, that some Indians worshiped the Great Spirit and looked forward to going to a heaven he called the happy hunting ground, but not the Navajos. Their gods are many and are to be feared and appeased. Their fear of death is great. Nature is filled with evil spirits which must be warded off by "sings" lest they bring misfortune, or sickness, or death. While there is admittedly something of artistic beauty incidental to many of these ceremonies, "their whole influence is negative—psychologically, physically, mentally, and spiritually."

In 1890 two gallant Methodist women, Mrs. Mary Eldridge and Miss Mary Tripp, saw the need for the light of the gospel of Christ among these people. Traveling one hundred miles by team and wagon from the nearest railroad station, they came to Hogback, some eighteen miles west of Farmington, and there pitched their tent on the north bank of the San Juan River. They were met by superstition and distrust, but gradually won the confidence and friendship of the proud desert

dwellers. In two years they had started a school in an adobe hut and had twelve pupils. After a few more years it was decided to move the location of the work to a point across the river and only a few miles from Farmington. By 1911, there were several adobe buildings and about forty pupils in six grades. But in that year, known in this part of the country as "the year of the flood," the San Juan River rose to a height never before or since recorded and all buildings and equipment were washed away. But the Woman's Home Missionary Society, undaunted, soon purchased the present site and the work went on. Here there has been steady growth until today we have an excellent, modern school plant, and an enrollment of 130 pupils in our twelve grades. Fully accredited by the State Board of Education the school offers, in addition to the standard curriculum: vocational courses in homemaking, shopwork, agriculture, and commercial subjects; Bible classes daily in every grade; music; physical education; intramural and interscholastic athletics.

A farm with sixty acres under irrigation is maintained and provides a laboratory for training in valuable work habits and the teaching of agricultural "know-how" for our older boys. In addition, it supplies much of our required foodstuff. A government nutrition expert recently commented on the splendid physical condition of our pupils, and attributed it in no small measure to our abundant supply of fruit, vegetables, milk, meat, and eggs supplied by our farm.

Of still greater importance to the physical welfare of our youngsters is the fact that we assure them adequate health education and medical attention by employing a full-time registered nurse, retaining a local physician, and maintaining a well-equipped hospital unit.

The necessity of recreative functions of both secular and religious nature is fully recognized. Every Saturday night some entertainment is planned for the entire school, such as parties, dramatics, stunts, ball games, or hikes. Youngsters are kept busy and happy. Opportunities for spiritual development are abundant. Active participation is taken for granted in such religious activities as church school, church, young people's meetings, mid-week prayer service, daily devotions in the dining hall, monthly missionary meetings, and occasional services in neighboring churches and government schools.

One of the questions frequently asked is, "What do your students do after they graduate?" Some years ago Dr. C. C. Brooks, then superintendent, wrote, "The first eighth-grade class was graduated in the spring of 1929. This graduation only served to focus attention on the fact that, although they had finished an eighth-grade course, these children, immature as they were in their Christian faith, young and dependent upon their parents for their living, were now to be thrust back into pagan homes and the foundation of Christian training that has been laid in their lives would almost certainly be obliterated by the superstitious fears and traditions of their people. The workers and others began to pray that it might soon be possible to add a four-year high-school course that would make it possible to mature these young people, to develop them in their Christian faith, and equip them with knowledge and skills by which they would be able eventually to stand firmly as Christian leaders among their people. The board, realizing the need, authorized the beginning of high-school work in 1935."

Under Dr. Brooks' capable and prayerful guidance the necessary expansion of plant and program was made and the first class was graduated from high school in 1939. Graduates now total forty-three, eight of these in the class of '44. The plans of the latter at the time of writing seem to indicate that three may enter college, one go to trade school, one to nurse's training, one into government service, and another into missionary work. Of our former graduates, one, who was in missionary work, is deceased. The others are at present serving as follows: fifteen in the armed forces (these, judging by their intentions, would ordinarily have been in college, missionary work, or government service); two in defense work; four in college; four married and making Christian homes; six in government service; two in religious work; one temporarily at home on the reservation.

Navajo Methodist Mission School is located in the fertile valley of the San Juan River. Out beyond the river begins the great arid Navajo Reservation

Do they appreciate the school and the training they have received? Listen to some of the testimonies:

A girl who is now a sophomore in college writes: "Words can hardly express the real value of my Christian training at the Mission. How often have I paused to thank God for its wonderful opportunities."

A young man with the army in the South Pacific, class

(*Continued on page 23*)

Glimpses of the Oklahoma Indian Mission

By Mary Beth Littlejohn

"THE Old Man wants to know what you said," so interpreted the Indian preacher, after one of the very oldest members of the Indian Mission had stood up to speak.

At the beginning of the afternoon service the deaconess had been most enthusiastic in her presentation of vacation schools, begging this church group to undertake such a school for its children. There being no apparent response to this appeal, the regular services were immediately under way. But just before the benediction the "Old Man," a real leader in things good, demanded an explanation.

During the brief interpretation that followed the "Old Man" listened attentively. Then he stood up again, speaking earnestly and making many gestures. When he had finished, the preacher-interpreter said, "He wants to ask you some questions after the meeting is over."—He did. And a successful vacation school was the result of his eager interest.

That was several years ago—the first vacation school for that particular church and the first vacation school experience of the deaconess in the Indian Mission. Later schools have been set up in accordance with the demands of the situations involved. Some of these have been one-church schools; others, circuit schools. Because of the difficulties of transportation, one circuit school was a one-week camp, during which time classes were in session both morning and afternoon. In the interest of greater efficiency on the part of the teachers, the deaconess is now attempting to conduct vacation school institutes in the different circuits of one district; and a district-wide institute, held in connection with the annual district meeting of the Woman's Society of Christian Service and conducted by a trained leader from the East Oklahoma Conference, will help to meet this need in another of the three districts.

"Why can't we study something we really want to at Training School?" This question from a young man in the class of young people, asked after the school was already over, furnished the deaconess with a great deal of food for further thinking. Later, acting upon this suggestion, she sent questionnaires to a number of young people throughout the Mission, the answers to which inquiries provided basic material for a youth-built course of study used the following June in our young people's classes. There was no lack of participation in these discussions!

Youth work in the Indian Mission is not new, the first record of an Epworth League organization dating back to 1916. Now there is a Methodist Youth Fellowship in each of the three districts; and in September, 1942 the organization of a Mission-wide Fellowship was effected. Here as elsewhere in our Methodism, youth work is seriously curtailed by the absence of the many from this group who are now in the Service. But work with intermediates, the young people of tomorrow, is receiving added emphasis.

"You are late! We're nearly finished," the president reminded the deaconess who, because of bad roads, had found it almost impossible to get to this little church at all. "We're ready for the pledge service now," she added.

Only five people were in attendance—four women and one man. The deaconess wondered why he happened to be there. Soon he stood up and, speaking in his tribal language, addressed the presiding officer. "He says his wife is sick and could not come, but she sent him to sign her pledge card for her," interpreted the president.

The sum-total of these five pledges amounted to $17. "We have four more members," the president explained. "Two of these always make and pay a pledge. The other two just call themselves members. They hardly ever come."

This Woman's Society of Christian Service is one of the forty-four in the Indian Mission which has a total membership of 750 members. Only a few societies are so small as this one, but there are no very large groups. Our goal is a Woman's Society of Christian Service in each of the local churches—a goal by no means yet attained to, but each year witnesses the organization of additional groups.

The year 1878 marks the beginning of Woman's Work in the Indian Mission, at which time Mrs. G. B. Hester, pioneer Christian worker, organized in the Choctaw Nation the first Indian Woman's Missionary Society. Fifty years later, in 1928, Mrs. Johnson Tiger of the Creek District succeeded in welding a number of scattered societies into the Woman's Missionary Society of the Indian Mission, from the presidency of which organization ill health compelled Mrs. Tiger to retire in 1939. Following the Declaration of Union, the Woman's Missionary Society became, in September, 1939, the Woman's Society of Christian Service of the Indian Mission, with Mrs. Johnson W. Bobb, Choctaw, its president. The women of the Choctaw and Creek Districts meet annually in a four-day conference; and the women of all three districts are in session for a two-day period during the Annual Meeting of the Mission in September.

There are two major hindrances to the work of this organization. The first is the fact of distance. These are, in an overwhelming majority, a rural people who cannot always come together at appointed times and places. The second hindrance is the partial-barrier of language. True it is that the children and younger people are increasingly making English their medium of speech; but it is equally true that to the older people English is still an unfamiliar tongue, only half-mastered at best. For the many older women who do not read English with pleasure and ease, some adaptation of program materials, mission study texts, and the like, is, therefore, a necessity if this group is to be understandingly aware of our missionary interests and aims. Already there have been limited experimental ventures in this direction, undertaken by the deaconess, by interested women outside the Mission, and by a group of younger Indian women.

"I have been reading about Miss Belle Bennett," wrote one of these leading younger women. "I am praying God to make me a help to my people as she was to hers."

"We want you to come up to the house next Friday night. My brother's leaving for the Army Saturday and we're having a farewell prayer meeting for him."

The hospitable little home was literally overrun with guests on this occasion. For an hour or more these neighbors visited among themselves. Then the group sang to-

gether for a like length of time. How these people loved to sing! And what good voices among them!

Two Indian preachers conducted the service that followed—a service of both worship and rededication. There was wholehearted participation on the part of almost all of those present. God became more real to us all.

When the prayer meeting had come to a close, the crowd gathered round a table piling-full of good things to eat. Each helped himself generously, then went elsewhere in the house to enjoy his supper. For not even during the service could all of us be seated.

In its organization and in its proceedings an Indian Methodist church is very like every other Methodist church. Unfortunately, on circuits, church schools are not always in session every Sunday, though this is another goal toward which we are striving. Regular and special prayer meetings are an important part of the churches' program. Participation in World Service giving is steadily

Annual Meeting of the Mission, Salt Creek Church, Creek District, September, 1943

on the increase. And the churches of the Mission are coming more and more to take part in the special observances listed on the annual Church Calendar.

"Everybody come under the arbor, please!"—All during the afternoon a tent city has been springing up around the church, the occasion being the Annual District Training School. The work of pitching camp has been tiring and everybody is hungry. So this call to supper is a welcomed one. After the crowd is seated, meal tickets are distributed, each ticket bearing the number of a "camp" (eating place). This procedure is repeated before each meal.

Although the entertaining church has the heaviest responsibility, all the churches in the district share in the expense of the school. Far in advance certain groups are designated as "campers," whose responsibility it is to prepare and to serve the meals. Not infrequently these groups work in shifts, thus making it possible for some of the campers to participate in class work. The problem of lodging is solved by each family-group bringing its own tent. When no tent is to be had, going to bed means rolling up in a quilt under a friendly tree or beneath the open sky. In the event of rain there is a ready sharing of tent-space if the church-house is inadequate to meet the need.

There was only one class in the first of these training schools, conducted in the Creek District in 1926. Now the month of June is the accepted time for training schools throughout the Mission, and each school has six classes. Whole families attend these four-day assemblies, from wee babies to great-grandparents. And classes are provided for all those over four years of age—children, intermediates, teachers of children, young people, adults, pastors. Since her coming into the Mission six years ago, the deaconess has regularly taught either the young people or the intermediates in this annual series of schools.

In addition to the campers and visitors in attendance, there were 363 enrolled for classwork in the three 1943 training schools. This number represents a decided decrease, however, over the enrollment of the preceding year, a fact due to more acute transportation difficulties and to the great numbers now in the Service or in defense work.

"You do not spend *all* of your time in the Indian Mission, do you?" was the inquiry of an interested friend from outside Oklahoma.

The Indian Mission is in reality a conference of three districts, reaching into thirty-one counties. Within this

A view of Tent City, a familiar sight during Training Schools and District and Annual Conference time. Creek District

area there are twelve tribes among whom The Methodist Church is at work. Save for the general superintendent, one district superintendent, one missionary couple, one home missionary, and one deaconess, the work of the Mission is carried forward wholly by Indian leadership. There are thirty-four pastors in charge of the more than eighty organized church groups, whose total membership is approximately 4,000. The church-school enrollment approximates 3,800.

The concern of the deaconess is not confined to any one phase of work within the Mission; instead, it is her responsibility to promote the total program of the Church. Accordingly, she is an interested observer in the church schools that she is privileged to visit, at youth meetings and at meetings of the Woman's Society of Christian Service, to the end that she may thus discover needs and ways of meeting them. She is, by invitation, regularly a participant in the proceedings of various conferences, either as a resource person or in the presentation of some matter of information and interest. Hers is the privilege, too, of encouraging the pastors and their co-workers, that they may come both to believe in themselves more wholeheartedly and to be more aware of their innate ability to accomplish. She finds in each contact within the Mission an opportunity for being a friend who understands. And beyond the Mission she is constantly on the alert for opportunities to interpret to non-Indian Methodists the Indian Mission of Oklahoma, its progress and its needs.

Worship Material for Indian Study

Faith

A Payer for Children

(Pawnee)

I know not if the voice of man can reach the sky;
I know not if the mighty one will hear as I pray;
I know not if the gifts I ask will all granted be;
I know not if the word of old we truly can hear;
I know not what will come to pass in our future days;
I know that only good will come, my children, to you.

I now know that the voice of man can reach to the sky;
I now know that the mighty one has heard as I prayed;
I now know that the gifts I asked have all granted been;
I now know that the word of old we truly have heard;
I now know that Tira'wa harkens unto man's prayer;
I know that only good has come, my children, to you.

From the Hako Ceremony.[1]

The Twenty-Third Psalm

(A translation into the Kiowa Indian Sign Language by Miss Isabel Crawford, former missionary to the Indians under the Woman's American Baptist Home Missionary Society.)

The Great Father above a Shepherd Chief is the same as, and I am His, and with Him I want not.

He throws out to me a rope. The name of the rope is Love.

He draws me, and draws me, and draws me to where the grass is green and the water not dangerous; and I eat and drink and lie down satisfied.

Some days this soul of mine is very weak, and falls down, but He raises it up again and draws me into trails that are good. His name is Wonderful!

Sometime, it may be in a little time, it may be longer and it may be a long, long, long time, I do not know, He will draw me into a place between mountains. It is dark there, but I will pull back not, and I will be afraid not, for it is in there between those mountains that the Great Shepherd Chief will meet me—and the hunger I have felt in my heart all through this life will be satisfied.

Sometimes this rope that is Love He makes into a whip, and He whips me, and whips me, and whips me; but afterward He gives me a staff to lean on.

He spreads a table before me and puts on it different kinds of food; buffalo meat, Chinamen's food, white men's food, and we all sit down and eat that which satisfies us. He puts His hands on my head and all the "tired" is gone.

He fills my cup till it runs over.

Now what I have been telling you is true. I talk two ways, not. These roads that are "away ahead" good will stay with me all through this life, and afterward I will move to the "Big Tepee" and sit down with the Shepherd Chief forever.

[1]From *Annual Reports of the United States Bureau of American Ethnology*, Smithsonian Institution, Washington, D. C. Used by permission.

God, Make Me as Strong as the Sea!

I climbed to the mountain
To seek what I might see.
And I, as one who sees beauty in nature,
Saw the silence and peace God had made.
I love these things.
Yet life rushed and puzzling seems to me.
Is it foolish a human being to be?

I went to the throbbing, teeming city
To seek what I might see.
And I, as one who follows the star of civilization,
Saw people rush at one another's throats,
Seeking, grabbing, storing, hoarding, robbing,
impetuously.
I lost my precious self-sufficiency.
Tell me, what is civilization?

I have never seen the ocean—
A mighty sea it must be.
But I, sensing its vastness, know why men learned
to pray.
Though life and love seem hopeless while looking
toward the sky;
Yet prayers have been answered.
What kind of faith was there?
God, make me as strong as the sea!

PAHHE YAZZA.

Pahhe Yazza, full-blood Navajo from near Ft. Defiance, Arizona, graduated from Haskell Institute, worked as a draftsman in Kansas City, and for years has been a most dependable and highly respected custodian at Haskell.

Yuma Indian Missson

In the *home* fields soldiers are discovering missionary projects. We have many, many boys visiting with us each week, some come with the story that their mother wrote them to be sure to look up the Yuma Indian Mission and see what was doing. They have been very frank in their questions and said they would make a full report to their folks back home to be read at the missionary meeting.

Chaplain Hoffman, of the New Jersey Conference, came to visit us one day at the request of the district president, who is a member of the church he left, when entering the service. The chaplain was so impressed that he came several times. One time we took him to an Indian funeral. He never saw or heard anything like it.. You know that when one of our people die they chop down a tree, make a pyre, and burn the body. He did not think this was possible in the United States. And the stick-in-the-mud houses was a revelation to him. Yes, we are home missionaries.

He returned home shortly after on furlough, told the story about the Yuma Mission, with the result his church sent us $25 to buy new records to play on our loudspeaker which can be heard for nine miles across the desert, and is the only music these people have, since they have no radios.

Yes, the chaplain re-discovered home missions, and his church was so impressed that they put his words into action and now we can play new tunes on the old loudspeaker.

Work Among American Indians

Under the Woman's Division of Christian Service

YUMA METHODIST MISSION, Yuma, Arizona

An attractive church, a mission building with home for workers on second floor. Well-arranged grounds with provision for out-of-doors recreation comprise the property of the Yuma Mission. A wide-awake missionary preacher and his wife, and a native helper, complete the working staff. (See leaflet in "Challenge Today" series. Packet 25 cents.)

POTAWATOMI MISSION, Mayetta, Kansas

Regular church services are held as well as group work with women and young people. Emphasis is to be placed on co-operation and mutual helpfulness.

PONCA METHODIST MISSION, Ponca City, Oklahoma

Ponca Mission serves the Ponca Indians. The Woman's Division owns about seventeen acres of ground, a community hall, and workers' living quarters, and a church. The church program, including its organization, is emphasized. This includes preaching services, church school, young people's and women's organizations.

NAVAJO METHODIST MISSION SCHOOL, Farmington, New Mexico

Navajo School is a home and grade and high school for the children of this, the largest tribe of American Indians, and has a capacity for 150 pupils. Education is provided to meet the needs of these for whom there are no compulsory school laws and no school facilities for more than half the number. Health is provided in the clinic and hospital for these children who are most susceptible to tuberculosis and trachoma. Religious training is provided for these whose religion is one of fear instilled through the medicine man through the ancient tradition and ceremonies.

OKLAHOMA CONFERENCE WORKERS

East Oklahoma Conference Indian, Atoka, Oklahoma. Worker: Mary Beth Littlejohn.

West Oklahoma Conference Rural, Anadarko, Oklahoma. Worker: Jewel Mantooth.

Integration of the Indian Into American Life

(*Continued from page 13*)

Most important of all, missions among the Indians have developed decided and devoted Christian disciples in men who once reveled on the war path; the tomahawk and scalping knife have been exchanged for the tools and implements of manufacture and agriculture. No longer does the war whoop resound on the western plains to bring terror to the heart of the lonely settler. This has been exchanged for the songs of peace and worship. Instead of a medicine man appealing for help to some unwilling spirit by chanting and immolation, the native minister now conducts a Christian service in home or chapel, calling upon the name of "Wakantanka," the Father of all, red men as well as white.

Thus the long history of Christian missions among Indians proves the success, not of physical force, but of the powerful force of love, expressed day by day as the missionaries, through the impact of friendship which speaks a language all men can understand, have become living epistles "known and read of all men." These heralds of the Cross have gone out in the name and spirit of Him who made of one blood all nations of men, who recognizes no racial distinctions, no special privileged class or group. "One is your Father, all ye are brethren." This has been and still is the basis for Christian integration of the Indian, as well as any other minority group into American life.

Navajo Methodist Mission School

(*Continued from page 19*)

of '40, writes: "The friendship of the students and the example of the workers were fine. But above all there was the Word of God which was planted in our hearts."

A member of this year's graduating class expresses herself as follows: "I do not know how I may ever be able to repay those who by their gifts and their prayers have made my education possible. But as I face the future I resolve to hold fast to the Christian ideals which I have gained, and by God's help to order my life that it shall be a continuous testimony to his love."

While the older Navajos have been hesitant about accepting Christianity they have not been slow in recognizing the value of its fruits. Hence, parents make application for many more children every year than we can possibly enroll.

Here within our own borders is a great and needy people. Their hogans always face the East. They are ever looking to the sunrise. But they are still in spiritual and intellectual darkness. Less than ten per cent are even nominally Christian; more than seventy-five per cent are illiterate; and it is doubtful if one third of the children of school age are regularly attending school.

What a challenge presents itself to Navajo youth with vision and training to lead their people into a glorious new day! May God give us grace that we might, by our giving, prayers, and labors implant the vision and impart the training that these young people need for that task.

Department of Christian Social Relations

"Signs of Promise" By Thelma Stevens

"The furnace of life has been heated seven times hotter than ever before, and into that furnace the ideals and institutions current in this testing moment of history all have been poured. They are at present in molten form. *It is our task to help draw them off into new molds, and thus determine the shape of things to come.*"—(From the Episcopal Address, 1944.)

General Conference, in session in Kansas City, made history, some of which indicated a "Promise" of a better world. Three centuries of Methodism have brought us to this crucial period in world history, when the action of this great church body resounds around the world with a significant challenge. Among the pronouncements of great import in the realm of social action for the Christian church may be listed the statement on "Conditions of Peace," a timely acceptance of the fact that "*enduring peace on earth depends under God upon a world-wide acceptance of the following convictions which belong to the Christian faith:*"

1. God is the Ruler of the world: nations as well as individuals are subject to his law.

2. Mankind is one in nature, and in the sight of God, who has "made of one blood all nations of men for to dwell on all the face of the earth."

3. All men are children of God and brothers one of another. "No group is inherently superior or inferior to any other, and none is above any other beloved of God."

4. All men have within them divine possibilities and must be accorded a fair and equal chance to become the best of which they are capable.

5. It is required of us to "seek first the kingdom of God and his righteousness." Every human ambition and practice must be brought into conformity with this demand.

These principles were further implemented in the realm of political, racial, and economic relations, and in a statement on religious liberty. The sections on *Political* and *Economic* relations follow: (The section on *Racial Relations* with the *Program of Action* will appear in the September issue of The Methodist Woman.)

Political

We believe that God is the Ruler of the world; nations as well as individuals are subject to his law.

1. *International Organization.* We hail with enthusiasm the declaration of the Episcopal Address that "the time is at hand when the church must rise in its might and demand an international organization which will make another war impossible." We rejoice in the decision of the government of the United States to collaborate with other nations after the war in the promotion of world order and peace. We insist upon the carrying out of the agreement reached at Moscow to establish at the earliest practicable date a general international organization, with membership open to all states, large or small, that may desire to work together for the security and welfare of the world as a whole. Agencies of co-operation, such as the United Nations Relief and Rehabilitation Administration, the Interim Commission on Food and Agriculture, and the International Labor Organization should be preserved in the transitional postwar period and new agencies of co-operation should be created as need for them may arise. In this way the habit of co-operation between nations for their mutual benefit can be formed, and with it the will to use international agencies for the development and promotion of world order and peace. We recommend the creation of an international office of education and publicity for peace.

2. *Limitation of National Sovereignty.* We hold with the Delaware Conference: "That certain powers now exercised by national governments must . . . be delegated to international government, organized and acting in accordance with a world system of law. Among the powers so delegated must be the power of final judgment in controversies between nations, the maintenance and use of armed forces, except for the preservation of domestic order, and the regulation of international trade and population movements among nations." For it is now quite clear that "a world of irresponsible, competing, and unrestrained national sovereignties, whether acting alone, or in alliance, or in coalition, is a world of international anarchy."

3. *Treatment of Enemy Nations.* With regard to the treatment of Germany and of Japan after the war, we endorse the statement issued by the Princeton Conference:

(a) Treatment of Germany: "For the oppressed nations—victims of aggression—justice demands a restitution by Germany, but one that will not involve disintegration of the European economic structure. For Germany, the aggressor, Christianity involves reconciliation on the basis of justice and mercy, and the meeting of a spirit of repentance

with a spirit of forgiveness. This attitude must characterize all policies to which Christians lend support. While the problem of Germany in the postwar period cannot be separated from its European setting, its solution must also take into account the wider objective—the early achievement of a world organization embracing all nations. Our object should be to help Germany take her place within this organization, assuming all the responsibilities and rights which membership implies. With regard to the treatment of Germany, Christian principles must prevail. Controls and safeguards will be necessary. But it would be folly to attempt to apply repressive measures so vindictive and harsh that public opinion in the victor nations themselves would later revolt against them. This will inevitably bring about a breakdown of the peace structure and lead to renewed conflict. More powerful than any material forces imposed as safeguards upon Germany will be the invigoration of the sense of personal responsibility on the part of individuals and a world point of view based upon Christian principles influencing and strengthening recuperative forces within Germany. Churches and nations must lend responsible leaders in Germany every encouragement and add to the process of creating that Christian world viewpoint, while at the same time demonstrating their sincerity of purpose by initiating whatever re-education is needed in their own sphere of responsibility within their own lands."

(b) Treatment of Japan: "Although the terms exacted from Japan will be severe, as Christians we urge that they be just, constructive, and not retributive. They must not be carried to the point where Japan would be deprived of hope or prospect of economic revival and of readmission into international society with its consequent rights and duties. Because the restoration of territories now occupied by Japan, notably Formosa, Korea, and Manchukuo, will inevitably deprive her of important features of the economy which she had built up before the war, steps must be taken (e. g., by providing access to markets for her exports and thus the means of obtaining foodstuffs and other vital materials, and by lending capital) to enable her to adjust her postwar economy to the legitimate welfare of her people without detriment to the economics of her neighbors. In general, it will be neither possible nor desirable for the victorious powers to impose upon Japan conditions as to her future form of government; but they should shape their policy toward Japan so as to encourage the emergence within Japan of liberal and moderate elements disposed to co-operate in international arrangements for security, and other international projects of a global nature."

4. *Colonial Administration.* We join with the Delaware Conference in advocating: "That, utilizing experience with the mandate principle, a system of administration of colonial territories under international authority be developed. In areas now under colonial administration advance toward self-government should be carried forward in substantial progress. The affairs of peoples deemed not yet capable of self-government should be administered as a common trust, by international authority, in the interest of these people as members of a world society."

We confess our sympathy with the national aspirations of the peoples of the Orient, and believe that these aspirations are in full harmony with the struggle for freedom throughout the world.

Economic

We believe: That all men have within them divine possibilities and must be accorded a fair and equal chance to become the best of which they are capable. That it is required of us to "seek first the kingdom of God and his righteousness." Every human ambition and practice must be brought into conformity with this demand.

The true end of economic activity is the satisfaction of human needs. Material necessities are a prerequisite of a good life for all men, and are important in winning and maintaining peace. We agree with the Malvern Manifesto that: "It is a traditional doctrine of Christendom that property is necessary to fullness of personal life; all citizens should be enabled to hold such property as contributes to more independence and spiritual freedom without impairing that of others, but where the rights of property conflict with the establishment of social justice or the general social welfare, those rights should be overridden, modified, or, if need be, abolished." We endorse the stand taken by the Delaware Conference: "We believe that a new ordering of economic life is both imminent and imperative. We recognize the need of experimentation with various forms of ownership and control—private, co-operative, and public."

From such information as is available to us, we see no reason why our allies in all occupied countries should not be fed according to the same plan

(*Continued on page 30*)

Students Today and Leaders Tomorrow

Mrs. V. F. DeVinny, *Secretary of Organization and Promotion*

STUDENTS today, more efficient lay leaders, teachers, preachers, doctors, missionaries tomorrow! These have been headlines of conference student secretaries across the country. Now in wartime the very lives, motives, and future of these same students are at stake. Surely the Woman's Society of Christian Service could render no more rewarding service to its student youth and to itself than through the student program it is now developing. If we would capture leadership for the church tomorrow, we must be alert to today's possibilities.

The aim of the Woman's Society of Christian Service is a student secretary in every local church from which student-age youth leave, or to which they may go. This person should be carefully selected and attractive to students, one who will study and originate ways of making her church and the Christian way of life vital to students. The student secretary should be able to help young people find the value of Christian work in all parts of the world and to challenge students to leadership in the church in America as well as in the church abroad. She should be someone who can turn an understanding ear to our returning youth and has a feeling for the needs of our young women as well as young men. Knowing the problems involved in dislocation, she should be able to direct and redirect young people into useful channels.

To be such a secretary is not easy, but what a satisfying, enlarging experience to those who try! This service may call for sacrifice, but who are we to talk of sacrifice, or lack of time! May we strive for courage, vision, strength, insight, determination! Surely each church can find one such person to meet the crying needs!

"Five thousand young people will be needed to replace the ranks of the Woman's Society of Christian Service in the next decade!" In order to challenge students to want to serve through the Woman's Society, definite needs must be presented to them. A student at the Wooster Conference said, "It was seeing the actual need in a particular place that led me to volunteer."

What better entree to interest students in missions could a Woman's Society secretary find than through co-operation with the Methodist Student Movement program with responsibility for presenting the work of the Woman's Society of Christian Service to students! Information on the correlated program was released by the Inter-board Subcommittee for Schools, Colleges, and Theological Seminaries, in January, 1944, through the pamphlet, *Christian World-Mindedness.* Thus, after three years of groundwork in practical co-operation, in the creative development of the Program Emphases (which parallels the four commissions of the Youth Department), and in the planning for the Methodist Student Fellowship Fund, plans for correlation between the Board of Missions and the Board of Education were released. A student pamphlet, *In Case You Want to Present OPENING DOORS of the Woman's Society of Christian Service* for presentation of the work of the Woman's Society of Christian Service, is just off the press. See page 32.

What more interesting manner could be found to introduce our missionary fields than through Fellow- (or Sister-) College or Fellow-American relationships?

Foreign Students—our guest students from other lands—will be an increasing opportunity for our hostesses to students to bring richness of experience and Christ to tomorrow's leaders in other lands.

Thus we see students today beginning a program which centers and roots in the church and which prepared them for definite leadership in the church as no outside general relief program can do. By and large this is not the program on the campus today, but the all-important one that is now taking hold, and which calls for undergirding by the total Woman's Society of Christian Service.

—Contributed by LENORE E. PORTER, *Secretary of Student Work.*

Note: Secretaries of Youth Work and Corresponding Secretaries:

The Record and Report Book for the local church, in the report for the secretary of youth work, has a question which reads: "What was the amount of the Methodist Youth Fund sent through the local society to the conference treasurer of the Woman's Society of Christian Service this quarter?" General Conference changed procedures so that now the total amount is sent to the annual conference treasurer.* The question should be changed to read: "What was the amount of the Methodist Youth Fund sent to the annual conference treasurer this quarter?" The figure should be secured from the treasurer of the Methodist Youth Fund in the local church Youth Fellowship.

* See article, page 27.

Education and Cultivation

By Mrs Helen B. Bourne, *Secretary*

THE new Bible study for Woman's Societies of Christian Service. It is always best to have a teaching experience with a new course before offering suggestions concerning classroom procedure, so the suggestions found here omit these. In some later issue of THE METHODIST WOMAN, a fuller outline and more definite procedure will be suggested. What follows is intended to give some guidance to those who will be studying this course in summer schools.

Topic: "The Christian Faith and the Christian Way."

Textual Material: *The Bible,* The Book of Ephesians, read many times and in different translations.

The Word of His Grace, a study in Ephesians, by Costen J. Harrell. 25 cents.

The Purpose of the Study: To discover, through a study of the Book of Ephesians, what a Christian believes concerning God and man—that is, to realize anew the principles that underlie Christian faith; to apply these principles to everyday living; to realize the wonders of God's grace in Jesus Christ, and to accept and practice more completely His way of life; to understand the responsibility and participate in the privilege of the Church in God's plan.

Major Discussion Topics:

I. Introduction to a city, a man, a letter.
II. The Christian Faith:
  1. The Purpose and Plan of God.
  2. The Work of His Grace.
  3. The Church.
III. The Christian Way:
  1. A Christian Must Be Different.
  2. The Christian Home.
  3. The Armor of God.

Supplementary Readings:

The Book of Acts,
All other Biblical References in *The Word of His Grace.*
The Radiant Heart, Harrell, Chapters II, III, V. 25c.
One God, One World, Craig, Chapters VI, VII, VIII.*
The Art of Living, Peale, Chapters VII, VIII, X.*

Background Books:

The Story of the New Testament, Goodspeed.*
The Life of Paul, Robinson.*
The Epistle of Paul to the Ephesians, Erdman.*

Possible Assignments, on which reports may be made:

The Christian Faith as Interpreted in Ephesians.
The Work of the Christian Church and the Work of My Church.
The Significance of the Christian Home Today.
Paul the Missionary and the Modern Missionary.
The Prayers of Paul—My Prayer-life.

It is probable that every class will have some committees at work in connection with this course, two of which are likely to be a committee on worship and a committee on study and action. There are tremendous spiritual issues involved in this study, and the achievement of the purpose of the course will so transform lives that "His grace will be sufficient" for Christian service in times like these.

*** Secure these books from The Methodist Publishing House.**

The Methodist Youth Fund

By Helen L. Johnson

MANY followed the proceedings of General Conference with an eye to developments regarding Youth Work. The Methodist Youth Fund is now a part of youth activities provided by General Conference. The following paragraph will appear in the new *Discipline.* It is the legislation passed by the 1944 General Conference of The Methodist Church.

"Par. * In the discharge of its responsibility for supervising missionary education in the church school, the Division of the Local Church shall provide for the participation by church-school youth groups and district or conference Youth Fellowships in the Methodist Youth Fund. Local treasurers shall send the full amount of the Methodist Youth Fund offerings, without division in the local church, to the Annual Conference treasurer, by whom it shall be divided and sent monthly, one half to the treasurer of the Annual Conference Woman's Society of Christian Service (for transmission by her to the treasurer of the Woman's Division of Christian Service of the Board of Missions and Church Extension) for missions; and one half to the treasurer of the Board of Education at 810 Broadway, Nashville 2, Tennessee, for missions and youth work under agreements made by the Youth Department with participating youth organizations. The missionary portion of this latter one half shall not be less than forty per cent of the said one half, and shall be for religious education and youth work in mission fields. The Methodist Youth Fund shall be given recognition in a separate column in the pastor's report to the Annual Conference, but shall not receive benevolence credit. . . ."

This action carries with it two changes: (1) The entire amount is sent from the local church without division to the treasurer of the Annual Conference who makes the division. (2) World Service credit is no longer given for the former "World Comradeship Fund."

The new plan for channeling the Methodist Youth Fund became effective June 1, 1944, when we entered the new fiscal year of the Methodist Youth Fund. The fiscal year of the Methodist Youth Fund is the same as that of the World Service year; namely, June 1 to May 31.

A new leaflet entitled "Money on the March" gives a concise and graphic explanation of this recent legislation. (Order from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio). Other materials have been revised to meet the new situation.

We meet this new plan with the hope that it will avoid confusion and promote a rich experience in the fellowship of all agencies working together in the support of the great cause of building a better world.

*** The new paragraph number not available until the new Discipline is printed.**

Wesleyan Service Guild

Marion Lela Norris, *Secretary*

Tolerance Begins at Home

By Margaret Jane Suydam

IF YOUR wartime job is strictly and literally on the home front, firmly on a well-worn path from kitchen sink to crib to clothesline, race relations in the nation seem far removed from your own door.

At least, they did to me until I heard that an American Negro pilot overseas had been taunted by a European's remark that he could fight and die with white Americans but that he couldn't sit down to eat with them. Fine propaganda for the Nazis! I couldn't bear it.

An Interesting Afternoon

The fine Negro woman, Mrs. Robert Leahr, who irons for me, has three sons in service. One had just completed flight training at Tuskegee Institute and had been commissioned a Second Lieutenant in the Army Air Force. His mother was very proud and pleased. He was due home on a furlough. I asked her if she would bring him and his fiancee to tea. He was young and his time was short. He might very well have been bored by the idea. But at least he could say he'd been offered hospitality in a white home, if that seemed important when he faced flak over Europe. At any rate an interesting afternoon was mine. The Lieutenant was a good-looking, well-built young man, immaculate in his officer's uniform. His mother, a very handsome woman, wore a pretty print dress. His girl, a social work student at Fiske University, was charming in white linen, a white flower in her hair. Their poise and manners were impeccable. The conversation was of flowers, Victory gardens, the weather, the war, aviation, labor problems, race relations—a better level than much of the teatime chat in our section of Suburbia.

Certainly my tea party did furnish some of my friends with a new topic of conversation for theirs! Some of the comments that came were: "Entertaining your colored laundress! That certainly is democracy!" "I'll be careful to inquire about your guest list before I accept your invitations in the future." "Well! I think you had courage." "You are the kind of person who starts race riots."

Why prate of democracy and not practice it a little? Mrs. Leahr is a Negro and she does iron for me but she is an American woman who deserves recognition and respect. The mother of nine healthy and handsome children, she is co-chairman of the health committee of her local Parent-Teacher Association, a War-Bond salesman, and an active Red Cross worker. In addition to her three sons in service, she has another son working in a defense plant, one daughter working her way through college, two daughters in high school (one an honor student) and two younger daughters in the grades. Her husband, a chauffeur for many years, is now in defense work. His income has averaged around forty dollars a week. The family has never been on relief. The Leahrs are buying their own home. They keep it painted and in good repair and have an attractive flower garden on their small plot. Mrs. Leahr has been offered work in the post office at much better hourly pay than I can give her, but she feels that she should not take a full-time job while her daughters are still school age.

Did It Take Courage?

As for my friends' concern over my guest list, they need not worry. I entertain at one time only congenial guests. I should not invite anyone to meet my Negro friends whom I knew to be prejudiced.

I had courage to entertain these people? Courage in the face of what? The criticisms of my neighbors? Isn't that a silly comment when you consider the courage of the mother and sweetheart in telling that boy good-by, the courage of the boy in facing fire? And why should my efforts to become better acquainted with the members of another race contribute to race riots? Would we have race riots if we had greater understanding and tolerance between the white and colored peoples? How can we ever have peace throughout the world if we cannot live in harmony with different races, creeds, and colors at home? After all, only two fifths of the world's population is white! Preventing prejudice is easier than overcoming it. As mothers we have a responsibility to see that our children do not develop it. My eight-year-old daughter had had no occasion to know any Negro children, since none attend her school. So we invited Mrs. Leahr's nine-year-old Rosalie to come and spend the day. Some of the neighbor children went home because they "didn't want to play with a colored girl." Others were as charmed as my daughter by Rosalie's soft voice, quiet manners, and lively sense of fun. My daughter, in turn, has spent the day at Rosalie's. Certainly I should not let my daughter go into every Negro home—nor into every white home! I am trying to teach her to judge people by other standards than the color of the skin.

Judge Them Fairly

Quite possibly you may have prejudices against the colored races that you've carried for many years. As an open-minded adult of 1944, why not examine them? Of course, there are colored individuals of whom you cannot approve, but can you fairly judge a whole race by them? Would you be judged by Hitler, Al Capone or the petty clerk who short-changed you the other day? They have white skin. If you haven't known any Negroes like the Leahrs, why not look for opportunities to meet some?

Do any Negroes worship in your church? If so, have you said "Good morning" or have you quickly passed them by? If there are none, is it because they are not welcome? Is prejudice part of Christian doctrine?

Ask your club program committee chairman to invite a Negro social worker or educator from Harlem to talk about his or her work at one of your meetings. Or have one of your members review Rio Ottley's "New World A-Coming." He gives you a fascinating picture of Negro life, past and present.

This article, which appeared in *This Week, New York Herald Tribune*, is reprinted by permission of the *Herald Tribune*, because of its suggestions. A Reading List on Race Tolerance may be secured for 3c from the Home Institute, *New York Herald Tribune*, 230 West 41 Street, New York City 18, New York.

Fellowship of Suffering

(*A service of worship to be used in connection with "God and the Problem of Suffering" by Mary de Bardeleben.*)

HYMN—No. 533, "O God, Our Help in Ages Past."

RESPONSIVE READING—Day 20, Reading No. 2, "Hope in God."

MEDITATION ON SUFFERING—*Play softly "O Love That Will Not Let Me Go," No. 318.*

Let us remember silently our own lives, the times of greatest stress and sorrow, and each of us ask ourselves: In these experiences, was God real to me? Did my experience bring me closer to, or separate me from God? Why?

Silence

Let us consider the suffering of others—large groups in the world today—caused by poverty, greed, and war. Is our sin responsible for any of this suffering?

Let us face frankly the questions: Am I a bigger person because of suffering? Am I more valuable as a Christian in my relation to others because of my suffering?

RESPONSIVE READING—Day 2, Reading No. 2, "The Lord Our Rock."

PRAYER—Psalm 139 (*to be read by the leader*).

MEDITATION—"The Fellowship of Suffering."

Let us remember Jesus—who suffered while yet a child because he was misunderstood.

Leader, read Mark 3:20-22.

Let us remember Jesus—who suffered from petty jealousies, rivalries, place seeking, selfish ambitions—to the point that conflicting parties plotted his death.

Leader, read Mark 3:6.

Let us remember Jesus—who suffered from the realization of the spirit of rivalry and jealousy in the lives of men whom he had chosen for his followers.

Leader, read Mark 9:33-37.

Let us remember Jesus—who in spite of all suffering was conqueror.

Leader, read Hebrews 2:10; 4:15; 5:8.

RESPONSIVE READING—Day 50, Reading No. 1.

PRAYER—(*Read as prayer words of Hymn 360 or 470*).

SHORT TALK on "Fellowship of Suffering" (*found in Study V and VI, "God and the Problem of Suffering" by Mary de Bardeleben*).

A vivid story or experience may be given at this time by the leader or a member of the group.

HYMN—No. 458, "We Thank Thee, Lord."

October—Guild Month

October has again been set aside by the Wesleyan Service Guild Standing Committee as Guild Month. Each local unit should work out its own program: first, to integrate the work of the Guild more closely with that of the Woman's Society and the church; and second, to interest employed women, both mature and the newly employed, in the fellowship of the church. Such plans as the following may be adapted to the interests and needs of the local situation:

I. Following through with the local church program on Next Steps in the Bishops' Crusade for a New World Order.

II. Guild Meetings.

a. On a Sunday evening during October. The Guild may participate in the evening church service, to present the aims of the Guild: (1) Guild may take charge of the entire service; (2) The pastor may give a brief message for employed women, and give the Guild a special place in the service for presenting its fourfold program. "The Flag, the Torch, the Cross," a service explaining the Guild emblem, might be used.

b. On a weekday evening. The Guild may invite the church to be its guest for a program, which could include "The Flag, the Torch, the Cross." It could be an entertainment sponsored by the Guild, so long as it brought out what the Guild is and does, and its part in both the local church and the church at large. It could be the regular Guild meeting, open to all the church people to acquaint them with how the Guild functions. There should be time for re-creation. Light refreshments might be served.

This might include a specially prepared worship service, a talk by a missionary, a forum or panel discussion on some pertinent phase of Christian Social Relations, a dramatization such as: "A Goodly Heritage" by Martha Bayley Shannon (a service for Christian family week and parents' day, page 199, May, 1944, issue of *The Church School*);* or "One Great Fellowship" by Dorothy Clarke Wilson (page 6, May, 1944 issue of *Highroad*).*

The Guild might make it a "Know-Your-Church" evening, and ask each organization or society within the church to present in a few sentences its part in the church program and what it has to offer to the congregation and the community (for example, Board of Trustees, Woman's Society of Christian Service, Boy Scouts, Church School Superintendent, Youth Fellowship, etc.).

III. Survey. It would be helpful to survey the church membership to see how many are women, how many are in the Woman's Society of Christian Service and how many in the Guild. The Guild might also discover how many women, and how many employed women, are members of church boards and committees. The Status of Women secretary may reveal the findings at a meeting of the entire church body, stimulating concern for greater participation of employed women in church organizations and activities.

The use of the "Talent Quiz," with adaptations, might prove helpful to units in planning Guild Month.

Elsewhere, particularly on the pages devoted to Christian Social Relations and Local Church Activities, are given significant actions and reports of General Conference, which will be of interest to all Guild members.

What are you reading this summer that you would recommend to other employed women? Send your lists to the Guild office.

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* Secure from The Methodist Publishing House.

Ask Yourself

1. The action on the race question.
2. $25,000,000 program.
3. Each group is a leaven that acts on all classes.
4. "Institutions in forty-three states offer . . ."—finish.
5. "The greatest single integrating factor in Indian life and thought."
6. The wardship system is in question.
7. Name the pieces of work for Indians under the Woman's Division.
8. Five thousand young people will be needed.
9. New plan for channeling the Methodist Youth Fund.
10. Five principles on peace.

News from the Fields

(*Continued from page 9*)

the Woman's Division an annual appropriation of only $34,766.

We are certain the church is alive in Malaya; we are going back at the earliest possible moment.

Philippine Islands

Fourteen missionaries are now on Luzon. Recent reports are that they enjoy limited freedom, are allowed to attend church, and do certain forms of missionary service.

Sumatra

The Methodist Church is responsible, by intermission agreement, for Christian work in the strip of fertile plain between the mountains and the sea on Sumatra's east coast. Just before the war struck the Islands, the Woman's Division had agreed to become responsible for a school in Rantau Prapat, toward the southern end of that strip, where evangelistic work was proceeding among Bataks and Chinese. We had for years carried on a school for Chinese in Medan, toward the north. Three missionaries were assigned to this growing work, one of whom was on furlough in 1941.

The war swept everything. By April 1, 1942, our two evacuated missionaries were in America. Of the three, one has married; the other two will be ready to return when the country opens. We are solely responsible for that area; the opportunity is great.

Latin America

The outstanding advance has been made in buildings, some of which had just been started as the quadrennium began. In *Cuba*, an auditorium was added to Colegio Irene Toland, Matanzas, and a missionary home and social center was built at Beguanos. In *Mexico*, the nurses' home and obstetrical unit were erected at Sanatorio Palmore, Chihuahua; the club building for boys and girls, at the Social Center, Monterrey. *Brazil* saw the completion of the beautiful buildings for Colegio Isabela Hendrix, Belo Horizonte; the erection of a classroom building and dormitory for Bennett Junior College, Rio de Janeiro; the classroom building for Colegio Centenario, Santa Maria; and the beginning of the new plant for Colegio Americano, Porto Alegre, made possible by a generous gift from the estate of the late Henry Pfeiffer. Twenty-five thousand dollars was given to Crandon Institute, Montevideo, *Uruguay*, for a new building toward which 40,000 pesos have been raised on the field. In *Argentina*, the completion of the new building for the Union Theological Seminary, in which the Division shared largely, was a significant event in the life of the church.

Christian Social Relations

(*Continued from page 25*)

which prevails for Greece. A heavy responsibility rests upon those statesmen who oppose this policy. Malnutrition and famine may rob our allies both of ability to resist the aggressor at home and to provide adequate future leadership. The fate of persecuted minorities and refugees commands our sympathetic interest. Upon our allied nation rests a heavy responsibility for the first and worst victims of totalitarian tyranny, the Jewish people, who now have no refuge.

In a Christian social order there will be no place for operations, other than gifts, where wealth changes hands without commensurate service having been rendered. Those who possess an abundance of this world's wealth have stewardship opportunities which should be expressed in this hour of human need. In our interdependent world we realize there can be no lasting economic well-being or security in one part of the world, while want and insecurity exist elsewhere. We reaffirm the principle of the Commission to Study the Bases of a Just and Durable Peace of the Federal Council of Churches: "The peace must make provision for bringing within the scope of international agreement those economic and financial acts of national governments which have widespread international repercussions." We look with favor upon such currency and monetary arrangements as seek to stimulate and stabilize international trade. We condemn cartels that restrict production for human needs in the interests of larger profits for those able to effect monopolistic practices. Economic imperialism has had its day and must give way to ideals of service and cooperation.

The issue of national sovereignty is important in the field of economic relations. In the words of the Episcopal Address, "The idea that every sovereign state is the sole judge of its own rights and owes no allegiance to any common moral ideal is incompatible with secure and lasting peace." As Christians, nationals of many nations, we call upon our people to accept whatever limitations on tariffs, trade relations, access to raw materials may be necessary to provide an equality of opportunity for all men to raise their standard of living, even though this may temporarily lower our own. We are willing to sacrifice treasure to aid in establishing an economic world order capable of meeting human needs and to relieve the suffering of the world. Again we find our convictions expressed in the Episcopal Address, "The price of peace was fixed a long while ago, and the price was a Cross."

Announcing . . .

Week of Prayer and Self-Denial, October 25-31, 1944

Materials available (see page 32).

Further information will appear in the September issue of THE METHODIST WOMAN.

World Community Day, November 3, 1944

THE second annual observance of *World Community Day* will be on November 3, 1944. The Woman's Division of Christian Service is one of the sponsoring organizations of this day, which will be observed by ten million Protestant church women. THE PRICE OF AN ENDURING PEACE will be the theme with special emphasis on the economic price of enduring peace.

The poll of last year signified that women were willing to pay the price for peace. They have always paid the price of war; they are paying it now in heartbreak and agony. Naturally women will be among the first to be willing to pay the price of peace.

It is recommended that all Woman's Societies of Christian Service secure the program and in co-operation with the women of other denominational groups plan to observe this day. The program for this year will include a worship service and suggestive program which have been prepared by a special committee of the United Council of Church Women. It is suggested in connection with the program that a service honoring those who have already given their lives in this present struggle be included. Programs are ten cents each and may be secured from Literature Headquarters after August 15. They should be ordered not later than October 15. Last year all copies were sold out and so many orders came in late that it was impossible to fill them. *So order early.*

Newly Elected Members

of the Woman's Division of Christian Service

Just as we finish this paper we receive word from two Jurisdiction meetings of the following elections:

Central Jurisdiction:

Mrs. G. W. Carter
Mrs. Robert K. Gordon
Mrs. H. R. Hargis
Mrs. David D. Jones

Northeastern Jurisdiction:

Mrs. Albert E. Beebe
Mrs. W. Raymond Brown
Mrs. H. W. B. Detwiler
Mrs. Howard Downs
Mrs. J. W. Masland
Mrs. Fred C. Reynolds
Mrs. Howard W. Selby
Mrs. Harry E. Woolever

Ewing Galloway

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Methodist Church,
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New York 11, N. Y.

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Street Address.....

City..... *State*.....

Age.....

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35 cents, each

It is
A WORK BOOK for officers.

It contains:
Material you MUST have.
INFORMATION AND PICTURES by secretaries on their fields.
PLANS AND OUTLINES for Christian Social Relations and Local Church Activities.
REPORTS of the officers.
LISTS of all missionaries and deaconesses.
SUGGESTIONS from every member of the staff and committee chairman.

PROGRAM MATERIAL, 1945. Packet, 45 cents.

Theme: "Behold I have set before thee an open door." Order early. Ready about November 1.

YOUTH PROGRAM, 1944-45. 45 cents.

"Lights Around the World." Contains monthly programs and worship services for girls' interest groups, September, 1944, to August, 1945.

The theme is developed to give increasing evidence that the "lights" of missionary service have not gone out. It is arranged in a wider relationship to the general emphases of the year. Southeast Asia and The American Indian.

WEEK OF PRAYER AND SELF-DENIAL
October 25-31

A Worship Service for a Quiet Day. 5 cents single copy; 50 for $1.30.

Leader's Handbook—A Worship Service for Dedication, Talks, and Other Suggestions for Observance of Week of Prayer and Self-Denial. 6 for 45 cents; 10 cents single copy.

Gift Envelope. Free.

Note: Conference secretaries of Literature and Publications will send to each society in the local church a free packet containing one each of the above and one poster. Free packets cannot be obtained at Literature Headquarters.

OPENING DOORS. 25 cents.

A book of programs prepared especially for the secretary of student work in the church nearest (or on) the campus. Other workers will find it valuable.

SPIRITUAL LIFE PACKET (new). 30 cents.

Takes the place of the two former packets, "Stewardship" and "Study in Prayer and Personal Religious Living."

SUGGESTIONS FOR THE SPIRITUAL LIFE COMMITTEE (new officer's leaflet). Free.

JUVENILE PROTECTION PACKET. 55 cents.

WORLD COMMUNITY DAY MATERIAL. 10 cents.
(See page 31.)

EMBLEMS

Pins discontinued by government restrictions can now be supplied in gold on sterling. Price, $1.25 each.

Note: For other literature and study books, see previous issues. Send for a catalogue.

APPROVED STUDIES 1944-1945

Theme: Southeast Asia

For Adults and Young People:

West of the Date Line: Christian Pioneering in Southeast Asia. By Constance M. Hallock. 50 cents.

For Intermediates:

Tales From Southeast Asia. By Alice Hudson Lewis. 50 cents.

For Grades 4, 5, 6:

Beyond the Blue Pacific. By Alice Geer Kelsey. 60 cents.

For Grades 1, 2, 3:

A Bell for Baby Brother. By Jessie Eleanor Moore. 60 cents.

Theme: The American Indian

For Adults and Young People:

The Indian in American Life. By G. E. E. Lindquist. 60 cents.

This Is the Indian. By Earle F. Dexter. 25 cents.

Speaking of Indians. By Ella C. Deloria. 60 cents.

For Seniors and Young People:

Indians Are People, Too. By Ruth Muskrat Bronson. 60 cents.

For Intermediates:

Trails of Friendship With Indian Americans. By Mary Garland Taylor. 50 cents.

For Grades 4, 5, 6:

Peter of the Mesa. By Florence Crannell Means. 60 cents.

For Grades 1, 2, 3:

My Indian Picture Story Book. By Mabel Niedermeyer. 50 cents.

Theme: The Christian Faith and the Christian Way

For Adults:

The Word of His Grace. By Costen J. Harrell. 25 cents.

Theme: Christians and a New World Economy.

For Adults:

Christianity and Social Order. By William Temple. 25 cents.

Economic Planning in the United States. By Lewis L. Lorwin. 20 cents.

PAYMENT SHOULD ACCOMPANY ALL ORDERS. We do not send orders C. O. D.

Orders for the above may be sent to the address— *Literature Headquarters:*

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